



The Improvement Era

Mississippi River
From the Joseph Smith Homestead
Nauvoo

SEE PAGE 450

AUGUST, 1939
VOLUME 42 NUMBER 8
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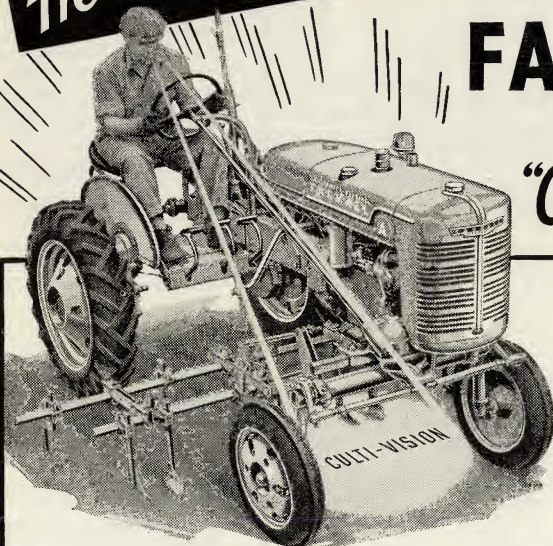
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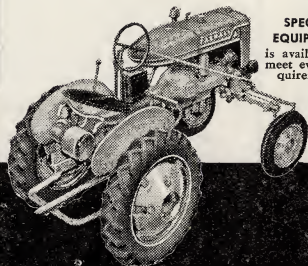
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AUGUST, 1939
VOLUME 42 NUMBER 8

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The Cover

THE recent commemorative activities at Nauvoo have called forth this study by George Strebel of Brigham Young University. It was taken three years ago during a pilgrimage of students conducted for the purpose of painting and photographing early Church scenes. As the title indicates, this view of the Mississippi was shot from the Joseph Smith Homestead.

Do You Know—

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah
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Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

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SCOUTING DECORATES

By WILLIAM MULDER

THE PRESIDENT



PRESIDENT GRANT PICTURED WITH DR. JOHN H. FINLEY, WHO READ THE SILVER BUFFALO CITATION. DAN BEARD (NOT PRESENT WHEN THIS PICTURE WAS TAKEN) PLACED THE BUFFALO AWARD ON PRESIDENT GRANT.

SIGNAL recognition was accorded the Church and its leader when on June 28, in New York, President Heber J. Grant received the award of the Silver Buffalo for distinguished service to boyhood, highest honor conferred by the Boy Scouts of America. Six other outstanding citizens of the United States were similarly decorated.

Presentation was made before more than five hundred prominent men of the nation, among them some forty Latter-day Saints, who were gathered at the Waldorf-Astoria hotel in the dinner session of the twenty-ninth annual meeting of the National Scout Council. Eighty-nine year old Daniel Carter Beard, veteran National Scout Commissioner, decorated President Grant with the miniature Silver Buffalo worn suspended by a red, white, and blue ribbon, and Dr. John H. Finley of the New York Times and member of the National Executive Board, read the accompanying citation:

Heber J. Grant: President of the Church of Jesus Christ of Latter-day Saints; railroad, banking, and industrial executive; one of the original officers of the first Mutual Improvement Association organized in the Mormon Church, a youth organization with local branches in every civilized country. For a quarter of a century the Mormon Church has made Scouting a vital phase of its program for youth and now the Mormon Church leads all churches and Utah leads all states, by enrolling in Scouting two-thirds of their boy population. As a Church official and an outstanding citizen, he has contributed immeasurably to the welfare of American youth and to the advancement of Scouting.

A tremendous ovation greeted the reading. Always a commanding figure, President Grant further won the audience with the human interest announcement that he had just received word of the birth of his seventeenth grandchild.

Instituted in 1926, the Silver Buffalo award is given annually to not more than five leaders within the Boy Scout

organization and not more than two outside it. The list of names who have received the award since constitutes a veritable hall of fame.

Those who were honored at the same time with President Grant were Dr. William Chalmers Covert, Moderator of the General Assembly of the Presbyterian church, U. S. A., in 1935, and chairman of the Protestant Committee on Scouting; Marshall Field, business executive and philanthropist; Dr. Elbert K. Fretwell, educator, author, and lecturer; the Most Reverend Francis C. Kelley, Bishop of Oklahoma City and Tulsa, and chairman of the Catholic Committee on Scouting; Dr. John R. Mott, missionary traveler, international leader, and statesman; and Norman Rockwell, distinguished artist.

Noteworthy is the fact that this year the award went to leaders of three great religious groups in the United States. Presentation was made these men not as individuals merely, but as representatives of organizations—religious organizations—which have done much for Scouting. President Grant heads a Church which fosters Scouting on an international scale, exercising supervision in nineteen different countries. Over half of Scouting in the United States today is under religious sponsorship. It is significant that the Latter-day Saints share recognition for leadership in the field.

Among the members of the Church present at the proceedings of the annual meeting were Elder George Albert Smith of the Council of the Twelve, who received the Silver Buffalo in 1934, and who is vice-chairman of the committee on program and resolutions; Elder Melvin J. Ballard, Oscar A. Kirkham, executive secretary of the Y. M. M. I. A. and deputy regional Scout executive; President Frank Evans of the Eastern States Mission, and President Harvey Fletcher of the New York Stake.

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and the price
of sugar is low!

EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

CAMPHOR, almost as soft as butter, is able to polish the hardness of Wood's alloy, but not tin, which is softer than Wood's alloy. The explanation is that it has been found that the melting point and not the hardness is the important factor in polishing. At the small fraction of the surfaces which actually touch, the temperature can be very high and may easily reach the melting point of the solids; hence the one with the lower melting point may melt or soften so that it can be smeared into a polished layer. Tin has a melting point higher than camphor; Wood's alloy has a melting point lower than camphor.

WOLVES, which are extremely difficult to shoot or trap, can be made by Eskimos to kill themselves. A knife blade is smeared with blood and just the handle buried solidly in the snow. The wolf scenting blood comes and licks the blade. So greedy is the wolf that he does not notice he has cut his tongue and that it is his own blood he is licking. In the end he bleeds to death.

IT SEEMS probable that electric batteries were actually known and in use long before the time of Volta and Galvani (18th century). A number of clay vases, each containing a concentric copper cylinder and iron rod for core, held in place by asphalt, have been found in places near Bagdad with undisturbed relics of the Parthian kingdom (250 B. C. to A. D. 224). Near the vases were found pieces of thinner iron, and copper rods which may have been used for conductors. This fits in with the discovery that the silversmiths of Bagdad use a primitive method of electro-gilding which may have originated in those times.

SPEECH is part of general brain activity rather than the exclusive function of a special group of cells, the American Psychiatric Association was recently told. General intelligence is not much affected by loss of the frontal lobes. In fact, a man who had to have a third of the front part of his brain (one-tenth of the total) surgically removed, due to a fractured skull, afterwards had a slightly higher IQ, as measured by the actual tests. Loss of the frontal lobes affects the ability to handle problems and plan a line of attack, and other problems in abstract thinking, such as arranging objects ac-

cording to a common factor, such as color, size, or shape.

THERE is an apparently well-founded belief in many countries that flies are unhappy in the presence of blue. Most of the hospitals and clinics in France are painted light blue, and interiors in factories and abattoirs in Denmark are bright blue to discourage flies. An English architect found that if the kitchen, where most flies enter the house, had the walls and ceiling painted a powder blue it kept the flying pests out. In some South American countries and parts of the West Indies fly screens are not considered necessary when blue is used as a decoration.

THE region of the proposed Everglades National Park in Florida is a strange country. There fish attach themselves to the hull of a boat after dark and sing by giving off plaintive notes all night long. Oysters grow on trees that dip into water; cacti grow in water; large pine and broad-leaved trees grow on rocks lacking soil; fig-trees grow as petriphytes trying to strangle the rocks; giant palms more than a hundred feet tall, and cactus trees thirty feet tall grow as humus plants; strangler figs kill other trees, and often turn upon themselves and commit suicide.

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HOMESTEAD *in the* HILLS

BY
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From a sketch in water colors by Rachel Grant Taylor.

OTHER folk may think of home
And see a fruitful plain,
Or a modern city dwelling,
Or a cottage in a lane,
But when I get to thinking
Of a place where my heart thrills,
My mind will always picture
Our homestead in the hills.

THERE the mountains stand above it
In a sturdy, friendly way,
And the trees are sleepless guardians
Through every night and day.
The chipmunks love to scamper
Where sunshine warms the soil,
And every man is hardened
By the dignity of toil.

NOTHING, there, is ever crowded;
There is space for everything:
For the blowing wild-grass hayfields,
For the whip-poor-wills to sing.
In the country of our homestead
There is nothing ever small,
For the measure of men's spirits
Is wide and deep and tall.

The EDITOR'S PAGE

The Privilege of Obedience

IT IS THE PRIVILEGE OF EVERY MAN TO KEEP THE COMMANDMENTS OF THE LORD, GIVE GENEROUSLY OF HIS TIME AND MEANS TO THE WORK OF THE LORD—AND TO EARN THE BLESSINGS THAT ARE RESERVED FOR THE OBEDIENT.

By PRESIDENT HEBER J. GRANT

I REMEMBER as a young man, I had fifty dollars in my pocket on one occasion which I intended to deposit in the bank. When I went on Thursday morning to Fast meeting—the Fast meetings used to be held on Thursdays instead of Sundays—and the bishop made an appeal for a donation, I walked up and handed him the fifty dollars. He took five of it and put it in the drawer and gave the forty-five back to me, and said that that was my full share.

I said: "Bishop Woolley, by what right do you rob me of putting the Lord in my debt? Didn't you preach here today that the Lord rewards fourfold? My mother is a widow and she needs two hundred dollars."

He said: "My boy, do you believe that if I take this other forty-five dollars you will get your two hundred dollars quicker?"

I said: "Certainly."

Well, he took it.

While walking from that Fast meeting to the place where I worked, an idea popped into my head. I sent a telegram to a man asking him how many bonds of a certain kind he would buy at a specified price within forty-eight hours and allow me to draw a draft on him through Wells-Fargo's bank. He was a man whom I did not know and I had never spoken to him in my life, but I had seen him a time or two on the streets of Salt Lake. He wired back that he wanted as many as I could get. My profit on that transaction was \$218.50.

The next day I walked down to the Bishop and said:

"Bishop, I made \$218.50 after paying that \$50.00

donation the other day and so I owe \$21.85 in tithing. I will have to dig up the difference between \$21.85 and \$18.50. The Lord did not quite give me the tithing in addition to a four to one increase."

Someone will say that it would have happened anyway.

I do not think it would have happened. I do not think I would have got the idea. I do not think I would have sent the telegram.

I feel in my heart that we grow financially, spiritually, and in every way, as Latter-day Saints, by doing our duty. When we are obedient to the commandments of the Lord and generous with our time and our means, we grow in the spirit and testimony of the Gospel, and I do not believe that we are ever poorer financially. I am a firm believer that the Lord opens up the windows of heaven when we do our duty financially and pours out blessings upon us of a spiritual nature, which are of far greater value than temporal things. But I believe He also gives us blessings of a temporal nature.

In the kind providences of the Lord every man who lives the Gospel of Jesus Christ sooner or later receives that precious thing known as a testimony to the eternal part of his nature, a testimony regarding the divinity of the labor in which we are engaged. There are no people that make the sacrifices that we do, but for us it is not a sacrifice but a privilege—the privilege of obedience, the privilege of entering into a working partnership with our Father in heaven and earning the choice blessings promised to those who love Him and keep His commandments.



PRESIDENT DAVID O. McKay

WIDENING

HORIZON MEANS SOMETHING BOUNDED BY OBSERVATION OR EXPERIENCE—BUT THE HORIZONS WITHIN US ARE LIMITED ONLY BY THE BOUNDARY OF IMAGINATION AND DREAMS.

*"Hills peep o'er hills and
Alps on Alps arise"*

By PRESIDENT DAVID O. McKAY

Of the First Presidency

HOW BEAUTIFUL IS YOUTH!
HOW BRIGHT IT GLEAMS
WITH ITS ILLUSIONS, ASPIRA-
TIONS, DREAMS!
BOOK OF BEGINNINGS, STORY
WITHOUT END,
EACH MAID A HEROINE, EACH
MAN A FRIEND!
—LONGFELLOW.

AS WE consider together the subject, "The Road to Happiness Through Widening and Extending Horizons," I may not give to you what you are anticipating. I am not going to pretend to. All I ask is that I may express some thought which will call up in your minds nobler thoughts and feelings, that you may thereby profit more than by what I may have in mind.

First let us consider this thing, *happiness*. After all, it is the aim of life, is it not? We are not selfish when we say that. Latter-day Saints know that "men are that they might have joy." The word *joy* is very accurately chosen. I think the Prophet Joseph Smith makes a nice distinction when he refers to *happiness* as the purpose and design of existence and does not mention *pleasure*. On one occasion he said:

Happiness is the object and design of our existence and will be the end thereof if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received.

I submit that as sound philosophy, and there is something upbuilding about it. There is something encouraging. There is something optimistic. It implies that virtue, uprightness, faithfulness, holiness, and

keeping the commandments of God lead to a happy life; that those who follow that path are not long-faced and sanctimonious, depriving themselves of the joys of existence. I believe that is worth thinking about while we are young. We all like to be happy. Youth is entitled to happiness, and we are untrue to youth if we deprive them of it. But let us ever keep in mind the fact that there is a distinction between happiness and mere pleasing sensation or pleasure.

Our theme suggests that the road to happiness lies through widening and extending horizons.

Horizon means something bounded by observation or experience. Geographically our horizon is bounded by the limits of our physical view, but those other horizons which we shall here contemplate are *within us*, limited only by the boundary of our imaginations. After all, it is these personal experiences and observations which contribute either to our joy or to our unhappiness.

You who have read Pope's "Essay on Criticism" will at once recall the very beautiful comparison he gives wherein he mentions that "Hills peep o'er hills and Alps on Alps arise":

So pleas'd at first the tow'ring Alps to try,
Mount o'er the vales, and seem to tread the sky,
Th' eternal snows appear already past,
And the first clouds and mountains seem the last;
But, those attain'd, we tremble to survey
The growing labors of the lengthen'd way,
Th' increasing prospect tires our wand'ring eyes,
Hills peep o'er hills and Alps on Alps arise!

A poetic expression of a common experience.

THIS article is based on an address which President McKay has delivered on various occasions to gatherings of young people. In his own understanding and lovable manner President McKay here indicates some of those "hills" which must be surmounted as youth—and age, too—sets out upon "The Road to Happiness Through Widening and Extending Horizons."

We have all been in the country and rejoiced as we started out on a picnic to climb the hills. As we got to the foot of the hill and climbed we could see what we thought was the top. That was our bounded horizon, and so we climbed over rocks and sagebrush, admiring a dainty flower here, an unusual shrub there, and ever and anon turning to view the scene below. We were surprised when we got to that first level which we thought was the top to find that it wasn't the top at all. There were hills still ahead of us; but as we turned, our view was much more impressive than it had been at the foot of the hill. And so with light hearts and aspiring eagerness we started to climb the next. One more climb, we thought, and we shall be at the top. Again we were surprised to see "hills peeping o'er hills," but again our horizon was more extended. How uniform the streets down in the old town! How the canyon assumes a new aspect, and the winding rivers wending toward it look like silver threads stretching across the valley. We can't stop now; another climb, and we continue until at length we reach the crest. It is just a daily experience of what Pope so beautifully has expressed: "Hills

HORIZONS



Photograph by Dr. Wayne B. Hales.

peep o'er hills and Alps on Alps arise."

Some of you have been in the Alps and scanned those wonderful peaks, and there you experienced hour after hour and perhaps day after day what it means to acquire more extended horizons.

Well, now we are going to climb introspectively.

THE fifteen-hundred-dollar Pulitzer prize for the best symphony written in 1938 was won by a man who as a boy lived in the squalor of the slums. His music is a protest against such conditions. His name is Dante Fiorillo, and he is declared to be "the most talented and deserving composer of the year." As a boy he could see nothing but the dirty streets and the sunless tenements. The surroundings were repulsive to him, and to get away from them he would go for a walk until he reached another part of the town where streets were clean and where sunshine could be enjoyed.

There are too many of us content to dwell in the slums of the intellect and of the spirit. Too many of us seek for happiness in the sunless surroundings of Indulgence. Unlike

the young Dante Fiorillo, we hesitate to put forth the energy to walk out into the sunshine and find the clean streets and rejoice in the broader horizons of intellectual joys and spiritual ecstasies. "There are depths in man which go to the lowest hell, and heights which reach the highest heaven, for are not heaven and hell made out of him, everlasting miracle and mystery that he is?" says Carlyle.

And so I ask you, young men and women, to begin the climb now to the intellectual and spiritual hills that I believe will lead to happiness. You may not agree with me. Be that as it may, I believe the course that I shall point out is safe and sure. Let us remember, that:

It's no in titles nor in rank;
It's no in wealth like Lon'on bank,
To purchase peace and rest;
It's no in makin' muckle mair;
It's no in books, it's no in lea'r,
To make you truly blest;

If happiness hae not her seat
And centre in the breast,
We may be wise, or rich, or great
But never can be blest:
Nae treasures, nor pleasures,
Could make us happy lang;
The heart ay's the part, aye,
That makes us right or wrang.

With this basic truth in mind let's broaden our horizons and start climbing.

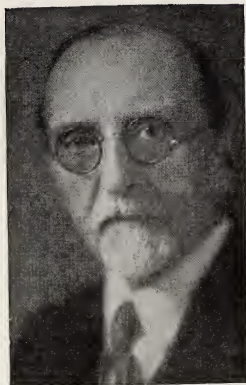
The first hill that we ascend I shall name *Soul Freedom*. There cannot be happiness without free agency. If the soul feels circumscribed, harassed, or enslaved by something or somebody, there cannot be true progress. That is why some of the nations today are wrong, and some day in the future will have to change their policy. God intends men to be free. One recent writer not in the Church very significantly wrote these words: "God is endeavoring to make men and women like Himself. To do this He must first make them free." Let each remember:

You are the fellow that has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your mind
Whether you'll lead or will linger behind.
Whether you'll try for the goal that's far
Or just be contented to stay where you are.
Take it or leave it. Here's something to do!
Just think it over—It's all up to you!

What do you wish? To be known as a
shirk.
Known as a good man who's willing to
work.

(Continued on page 507)

JANNE M. SJODAHL



J. M. SJODAHL

"THIS PROCLAMATION (THE GOSPEL) SHALL BE MADE TO ALL THE KINGS OF THE WORLD, TO THE FOUR CORNERS THEREOF, TO THE HONORABLE PRESIDENT-ELECT, AND THE HIGH-MINDED GOVERNORS OF THE NATION IN WHICH YOU LIVE, AND TO ALL THE NATIONS OF THE EARTH SCATTERED ABROAD."

—DOCTRINE AND COVENANTS 124:3.

By ALBERT ZOBELL, JR.

gents Park College, London. But, he said, his chief education was the opportunity to hear prominent religious leaders in the two capitals give sermons and lectures. Among these were Dr. Joseph Angus, C. H. Spurgeon, Cardinal Newman, and Dr. Joseph Parker, to mention only a few whom he heard in London.

While in Stockholm, he met several young men preaching the restored Gospel. After completing his clerical studies in England he served as secretary of the Norwegian Baptist Union with headquarters at Trondhjem, Norway. Naturally, in his capacity, first as a student, and then as a minister, he had the opportunity to analyze and study the claims of the sects of Christianity.

He became convinced that a church, in order to merit the title "the Church of Christ," must have been organized by our Savior Himself, or by someone representing Him, and having authority from Him. Only so, can it be regarded as "His" Church. Having found only two organizations claiming divine origin in this sense, the Church of Rome and the Church of Jesus Christ of Latter-day Saints, he determined to study carefully the founding and history of both.

He gave due consideration to the claims of the Roman Catholic Church with respect to its having been perpetuated from the days of Peter, and then gave his attention to the founding of the Church of Jesus Christ of Latter-day Saints. He came to Utah further to investigate the claims of Mormonism, became convinced that this Church was actually organized by divine revelation, by the Prophet Joseph Smith, April 6, 1830, and joined the Church in Manti in 1886. Referring to the conclusion of this study, Elder Sjodahl stated: "This is the only Church in our day which can be called the Church of Christ because He Himself is its Founder as well as its Foundation."

JANNE M. SJODAHL departed this life Friday, June 23, 1939, at the age of 85. With the closing of his career the Church loses one of its brilliant scholars and writers and able and valiant servants. With his knowledge of ancient and modern languages, with his keen insight into world affairs, and with his deep faith and broad perspective, he shed light wherever his productive energies led him. This brief statement concerning him was written before his death, and had received his approval for publication in the pages of the *Era*.

His education proved of great value in his new association and he was soon at work translating the Doctrine and Covenants into Swedish, his native tongue. This work was undertaken and completed in 1886-7.

UPON completion and dedication of the Manti Temple, fifth in the history of the Church, he and Sister Sjodahl were the first couple to be married in the new temple. This was in 1888.

In that same year, he left to fulfill a mission to Palestine and Switzerland, and while in the latter country arranged the hymn book in German.

Returning to Salt Lake City in 1890, he became connected with the editorial department of the *Deseret News*. When Charles W. Penrose became president of the European Mission in 1907, Janne M. Sjodahl was appointed editor-in-chief of Utah's pioneer newspaper.

Going to Europe as a missionary again in 1914, at the suggestion of Apostle Francis M. Lyman, he was assigned to edit *The Millennial Star*. The war had broken out; many of the Elders were recalled to America; and the British male members of the Church were called to the colors. As one of the few Elders from Zion left in Europe, Elder Sjodahl not only edited the *Star*, but assisted in setting the type, this by hand, and endeavored to keep the historic magazine of the Church going.

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MANY, indeed, have been called to proclaim the Gospel to the inhabitants of the earth since it was restored a little more than a century ago, but few have been chosen and accorded the privilege of declaring it to a king. Such was the pleasure of Janne Mattson Sjodahl. He left his country as a Baptist minister, and returned as a humble Elder of the Church of Jesus Christ of Latter-day Saints, to present to his former ruler, Oscar II, King of Sweden and Norway, a beautifully bound copy of the Book of Mormon.

The occasion was the Silver Jubilee of the reign of King Oscar and Queen Sophia; the gift, sent by the Swedes and Norwegians living in Utah; the date, September 22, 1897, by coincidence, the seventieth anniversary of the first visit of the Angel Moroni to Joseph Smith, revealing the existence of the Book of Mormon plates.

The King took Elder Sjodahl by the hand and said:

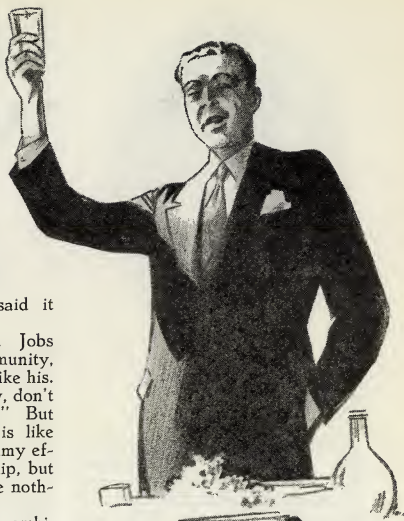
"Tell my countrymen, the Swedes and Norwegians living in Utah, that I thank them sincerely for the beautiful present they have sent me. I wish them success in their far-away land."

In this manner one important link was formed in the life-chain of a man who has wielded a great influence in behalf of the restored Gospel of Christ. Janne M. Sjodahl was born at Karlshamn, Sweden, November 29, 1853. His early ambition was to become a minister of the Gospel. With this end in view, he attended the Bethel seminary in Stockholm. Years later, he studied at the Re-

NO REGRETS

A SHORT
SHORT
STORY

By SETH HARMON



I WASN'T invited to the party; the party, one might say, was thrust upon me. My next door neighbors were the host and hostess. Their guests arrived in several automobiles shortly after eight last evening. The visitors must have had a thirst-provoking drive, for they called for "refreshments" immediately. As the evening passed, the tinkle of glasses grew louder, as did the celebrants' voices. By ten o'clock everybody was having a jolly time—except the neighbors for a block distant on both sides of the street.

The party lasted well into the morning of the Sabbath. Some of the gay young folk—none of them could have been past thirty—had to be helped into their cars. Then off they drove, horns tooting and hands waving. On the road home I hope they didn't meet any sober drivers who were conscientiously trying to live up to the rules for traffic safety.

"Boy, what a head I've got today!" my neighbor called over our back fence late this morning. His was the naughty tone of voice a small boy might use who had raided a watermelon patch without getting caught.

"My head doesn't feel so good either," I tried to say, referring to the sleepless night I had shared with the other neighbors. But my young friend didn't hear—naturally, he wanted to talk about *his* hang-over.

"If you could have seen yourself wearing that sauce pan on your head," I managed to edge in.

My friend's smile broadened. "Did I?" he gloated mischievously.

"Yes," I added dryly, "even Mr. Anderson came out on his porch to look."

"Mis-ter An-der-son?" The poor fellow mouthed the syllables apprehensively. Mr. Anderson happens to be his employer at the bank.

"You wore it when you broadcast that little speech from your top step," I explained. "Quite a harangue you gave us about what you're going to do when you get to be president of the bank. You should have seen Mr. Anderson wince when you told the neighborhood he's a mealy-mouthed old hypocrite."

The bandages nearly popped off my young neighbor's head. He had to grab at the fence for support.

"Did—I—do—that?" He said it over and over again.

I feel truly sorry for him. Jobs aren't easy to get in our community, especially jobs with a future like his. I wish I could have said, "Aw, don't mind me—I was only fooling." But I couldn't. A booze-party is like that; it starts off with the foamy effervescence of good fellowship, but in the bottom of the glass are nothing but the dregs of regret.

I wish I could warn other ambitious young fellows about the tragic way in which my neighbor threw away a promising career at a party last night. It might help stiffen their arm muscles and their backbone when they start to lift the first sociable glass to their lips. But I know well enough that a crusade against such overwhelming odds requires more eloquence than I can muster. I can only set down here the ten reasons why I refuse to imitate my friend's example. Perhaps my list may be thought-provoking; I personally had plenty of time to think it over in the small hours preceding this morning's dawn.

BEFORE I submit my declaration of independence, please permit this one brief paragraph of autobiography. I haven't an owlish disposition nor long, white whiskers. I'm in my neighbor's age-group and social class. I have my own home, a small child, and a wife who is always a charming hostess. I had a good time in college, and still do on many occasions. I look forward to a useful career and prosperous old age just as my neighbor does. Unlike his, however, my plan for getting ahead is circumscribed by the following set of rules. I hope he achieves success, but I believe my chances of doing so are better. Read my reasons and decide for yourself:

(1) *I won't drink to show off.* I'm human enough to want to be noticed by others. But when I strut, I want to do so to my best advantage. With a few drinks under my belt, I

know I'd make a perfect ass of myself.

(2) *I won't drink to be sociable.* I may be a bore when I'm sober, but at least I can hold up one end of a sensible conversation. I've observed that the fellow who takes a few drinks to become the life of the party deports himself so disgracefully he is finally voted the party's worst sap.

(3) *I won't drink to forget.* A few drinks may so numb my consciousness that for the moment I feel less worried, less sad, less confused. But there's always the morning after. When my spirits sag, the world looks gloomy enough without being viewed from under a nasty hang-over.

(4) *I won't drink to be like the other fellow.* I have the normal male's aversion to being conspicuous, but I wouldn't have to wear a feathered head-dress to enjoy a visit to an Indian reservation. When God gave me a mind of my own, He also gave me the will to control it.

(5) *I won't drink to be popular.* I want more than almost anything to have friends who like me. I'm very particular, however, about choosing my cronies. The admiring glances of a drinker won't give me much pleasure if he casts them at me over a row of beer bottles or from a reclining position in the gutter.

(6) *I won't drink to pep me up.* The narcotic effect of alcohol may temporarily relax my nerve tension,

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DR. SKOLFIELD AT THE TIME OF HER GRADUATION FROM DENVER AND GROSS COLLEGE OF MEDICINE.

UTAH'S PIONEER WOMEN DOCTORS

By CLAIRE WILCOX NOALL

Dr. Jane Manning Skolfield

EARLY Mormon days flung a challenge to Jane Manning Skolfield. Mormon ways laid the stepping stones on which she trod to meet that challenge. When not much more than a child herself, she assisted her Scottish midwife mother in attendance at the miracle of birth in the scattered houses of the surrounding farm lands.

To come in contact with human pain at the bedside of travail was grievous for a little girl to bear. To see into the suffering heart of humanity and translate that pain into any kind of joy required a portion of God's wisdom. This attitude was granted to the child when she became a woman—but not until the Lord had tried her heart.

Jane's mother was a thrifty, intelligent woman of good education. She had broken ground with her pioneer husband in the river bottoms of the Weber River, in Utah. She had helped him to plant wheat, to water it Indian-fashion with irrigation ditches, and later to sow the ancient delta and lake levels of their ground with dry farm wheat that needed no irrigating. Such grain drew its moisture from the sustaining earth.

But farm work was only incidental to Sister Manning's housekeeping. Ten children required much care. Even so, they and their education were no more than complementary to her community service and to her occupations as postmistress, schoolteacher, and milliner. More than midwife, she ministered to the sick and prescribed medicines made of healing herbs for their illnesses.

It was to this life that Jane opened her eyes in May, 1866. She was nurtured by elemental nature. She

loved the voices of the birds, the gossamer rhythm of the dragonfly. She climbed the ladder against the fruit trees and gathered red apples and fuzzy peaches; they hurt her hands. She tasted the warmth of the summer sun and the biting cold of winter. The grandeur, the magnitude, and the turbulence of the river which plunged from the snows and glacial lakes cupped in the thin, sharp heights of the mountains far to the east, gave of themselves to this child. And just as the river calms to a steady flow, deep and powerful, when it reaches the plain of its maturity, Jane overcame the passionate forces of her own high-spirited, tempestuous nature to attain power for good that was almost infinite in its reaches. But the way was long and arduous.

ONE day while still in her early teens, the quick tears came to her eyes as the birth pangs of her mother's patient rent Jane's own heart. "Why does she have to suffer so? Can't you do something for her, Mother?"

"Nothing more, child. Give her time, give her time. . . ." said Sister Manning, calmly.

"Time! Mother! She'll be dead before the time passes."

"Hush! Man is born of woman's sorrow. So saith the Lord."

"I'm going to ask the Lord to let me make that sorrow less. I don't believe He wants mothers to suffer like this. I'm going to be a doctor when I'm a woman. . . ."

But what of the long road to medicine when marriage set the seal of wifehood and duty on Jane's life? She took her vows when she was nineteen. Shortly afterwards, her husband was called on a mission. Five months later, she bore his child. When the baby was three months old, Jane resolved to teach school. When she met her first pupils she

found a whole school of them, for she taught every grade that was offered.

All through the winter, the cold-dry snow creaked under the press of her horse's hoofs when she started out in the morning darkness. But the wee baby was snug in a blanket slung from Jane's neck as she sat her sidesaddle. She rode three miles each way, to and from school. However, when she reached her sister's house, which lay in her direction, down from the horse went the baby into Mary's arms. At noon the mother returned from the primitive schoolhouse to nurse her child. Back again she would ride for afternoon session before at last turning homeward in the gray dusk of the fast waning day.

Her husband returned, a tall, handsome Scotchman. Life was happy for him and his young wife in many respects. A second child was born. But there were many opposing strains in Jane's nature. Mother-love, wifehood, self-pride, all were subordinated to the major theme of her life, the dedication of her greatest interest to humanity. To this end she sacrificed the desires and pleasures of those she loved best when necessary—ruthlessly perhaps—and later in life she also turned the expression of her own most poignant sorrows to the same theme.

The independence she had known as a missionary wife was in perfect keeping with the force of her character. Her native strength had supported her will to do and her ability to overcome obstacles—these seemed to fall from her path. But she was still young, and although she had accomplished many things, there was much yet to learn. She felt strangely bound and held down to ideas, thoughts, and ways that were not her own. Her eyes were always focused on something far beyond.

Suddenly she found herself unable to brook restraint. The inevitable separation for this parent-made match came shortly after the birth of the second child.

However, her responsibilities in meeting life alone were now doubled. Still, the feel of her babies' hands, the sound of their running feet and laughter brought her infinite happiness, for that, too, was life. And, naturally enough for a woman of her type, Jane's ingenuity in meeting her problems increased as they multiplied. Again she capitalized on her mother's teaching and set up a dress-making shop in Ogden, Utah, with seven seamstresses at her command, for she herself had learned to sew. But those she employed stitched while she went to school.

There was no pre-medical school in Utah at this time. When Jane learned that courses in chemistry and biology were being offered at the school in Ogden she was avid in her pursuit of them. But there was no one to support her struggle, and she found that she must manage the entire undertaking of becoming a doctor by herself. The way was not yet clear, but in neither her mind nor spirit was it abandoned.

From the Ogden academy where she had taken her foundation courses, she went to Provo, nearly one hundred miles to the south, to attend Brigham Young University for a more immediate purpose—kindergarten training. She was hoping that she could save enough money as a school teacher to educate herself as a doctor. And so, with this course ever in mind, after her graduation from the Provo academy in 1895, she returned to Ogden, where she opened two kindergartens. There she also established a kindergarten training school for teachers which she herself taught. She organized this class on an inexpensive tuition basis, inasmuch as it was designed to take the place of specialized work for those who could not afford to go away to a university. But neither was one gesture of this kind enough for Jane. She divided her week days between supervising kindergarten work in Provo and Salt Lake as well as in Ogden. Always the humanitarian, she organized the Ogden Free Kindergarten Association. In her mind, less favored children should not lack supervised work and play. The whole scheme was new to the community, but Jane's veins beat high to the challenge of the times.

Soon her returns commenced to come in. Being sharp as a needle at business, she managed to save money enough to spend the following year in Chicago, where she received a special diploma from the Chicago Kindergarten College. But the Chicago of that day did not offer a broad enough experience for her. From there she went to Chautauqua, New York, for further instruction in kindergarten training. On her return from the east she filled a posi-



A LATER PICTURE OF DR. SKOLFIELD AS A SURGEON, PUBLIC SPEAKER, AND HOME-MAKER.

tion on the faculty of Brigham Young University, and was supervisor of kindergartens in Provo. Progressive education was a generation or so in advance of the vanguard with this spirited woman, and Utah was her beneficiary.

During all this time, however, she never lost sight of her ultimate goal. The time must come, the way would open, for her study of medicine, she told herself over and over again. Making each move support the next, she advanced by single steps toward the desire of her life. A business venture in real estate increased her income. She kept books at night for a business firm. Her constant industry was bulwarked by her remarkable physical stamina. But still the spark within herself was quick to flame; it bowed slowly to the chastening influences of life. However, as the years went on, Jane spun the leash of human kindness ever more firmly.

There were material setbacks in the early years of her independence. The little house in Ogden which had been so dearly earned and had al-

ways been home to her and the children during their years of educational adventure burned to the ground. That fire was like a holocaust. The first tangible mark of her success went up in flames, and the loss was indeed hard to bear.

IN 1898 she was chosen to represent the Utah Educational Association at the International Kindergarten Union at Philadelphia. Shortly after her return, realizing the need for the combined efforts of a group of motherly women to further her cause, she organized the Child Culture Club of Ogden. Years later, she was made honorary life president of this society, which made possible the fulfillment of her dreams for fostering the care of underprivileged children. All along the way her life was rich with adventures. During her school-teaching days the bright faces of the children who greeted her made her present work seem worth while.

How could a woman of this nature remain single during the entire period of her early womanhood? Love came to her when Samuel Reed Skolfield courted her. All thought of her goal was for the time set aside. Her woman's heart was master of the situation. She and Sam were married and went to Denver, Colorado, to live.

For a time both her educational interests and her inclination toward medicine were lost sight of. For one year the family went to live in Central City, Colorado, where Sam was employed as an electrical engineer. Jane organized a Mormon Sunday School in this town; and she also opened her home to the missionaries both there and in Denver where the Skolfelds later returned. Her home was their headquarters in the latter city until the Church itself established a mission home.

During the fourth year of marriage Jane was expecting her fourth child—her second one by Sam. To add to her difficulties she spent almost the entire period in her bed or sitting in an easy chair to avoid complications from varicose veins. For the first time in her life she knew what it was to be sick. A woman doctor attended her during this unwanted curtailment and semi-invalidism. Thought took shape as she saw the years slipping by and herself dangerously near to giving up her life's ideal. The old desire quickened; and now, renewed by the strength of her undying force, it

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The CHAMPIONSHIP

By RUTH OSTEGAR

GIRLS ARE FUNNY THAT WAY—SOMETIMES YOU WIN WHEN YOU LOSE—

ONE long, hard, smashing shot, placed exactly right, and the tennis tournament was over. Vance Patterson had won the honor for which he had been working four years—the right to represent his school in the conference tournament to be held that week-end on his own campus.

The glory and honor of being the school champion, however, did not enter his head. Instead, he was thinking, as he mopped his perspiring forehead, that now he'd have to do some tall playing if he were to make the school proud of him when he came up against all the best players in the region. In fact, this was just the beginning. His real job lay ahead. Would he be equal to it?

Looking up, he saw a group of girls headed straight for where he stood. His first thought was to "duck somewhere." But on a second glance he noticed that Peggy McFarlan was among the group, and he decided to linger.

"Hello, Champ!" one of the girls called.

"Oh, Vanny, you were wonderful!" from Peggy.

"How does it feel to be the best player in school?"

The new champion, tall, red-headed, and awkward, except when on the courts, seldom at home among girls, flushed. In an uneasy voice he mumbled:

"Oh, I—I think it was just an accident. Jack Bean wasn't quite up to form today. I—I don't think I'd have won if he'd been at his best."

"So sweet and modest!" Nancy Rose could always think of something sarcastic to say, and Vance, flushing again, backed away from the crowd.

"Oh, Vanny, you'll be at the rally tonight, won't you? They say they're going to dance for a little while afterward."

But Vance was already ducking into the gym to take a shower.

"That's the way with a darn bunch of girls," he mumbled to himself.



Photograph by Dr. Wayne B. Hales.

"Always got to embarrass a guy. They know good and well I'm not a good dancer, always was as awkward as a big, old, overgrown elephant."

Then his mind went back to Peggy and the way her eyes had glowed as she had told him he was wonderful. He had always liked Peggy. She had a way of making a fellow feel at home around her. She was smart as a whip, too, and when it came to looks—! Yes, that was just the trouble; she was too good-looking. Half the fellows on the campus were crazy about her; she could just about take her pick when it came to partners. There were no hopes for him. If he'd been good-looking like Jack Bean now—Well, anyway, Peggy had said he was wonderful.

Then a happy thought came to him. Perhaps if he won the tennis championship for the school, things would go differently. Hadn't the girls all come up and showed their interest when he won today? If he brought home the championship for the school, perhaps—perhaps Peggy might really get interested in him. Last year she had gone out with Dyke Rhodes, the football hero, several times, and he surely wasn't anything for looks.

"Boy, I've just got to win!" he told himself as he left the gym and headed for his room.

The next three days were to be very important days. Besides the tennis tournament, there was to be a three-day track and field meet. Following the sports, on Saturday night there was to be a dance in honor of the athletes, and Vance, as he thought over the coming events, made a decision which for him required a great deal of courage.

"If I win the tennis championship, I'm going to ask Peggy to go to the dance with me," he declared to himself. And his mind was in a state of turmoil all afternoon as he by turns thought over the coming tennis matches and of asking Peggy.

AT EIGHT o'clock a rally was to be held to work up enthusiasm for the next three days. Of course, Vance would be expected to be there, now that he had won against Jack, and he decided to make the bold advance tonight and see if there was any chance for him with Peggy.

The night was cool and dark, with no moon but great quantities of stars. The very air seemed charged with merriment and exhilaration. Laughter rang out everywhere. Names were called out from the crowd and one by one the athletes were thrust forward to make their little speeches. Before long the call came, "We want Patterson! Patterson!" and Vance felt himself being shoved forward to face the crowd,

which had attained something resembling silence to hear what he had to say.

"Well, fellows, I—I mean ladies—girls—" Embarrassed, Vance began and never knew just how he ever did get through with it. If it had been just a bunch of fellows all would have gone all right, but he never could talk with a bunch of girls standing there listening to him.

Finally the speeches were ended, and with a "Remember, all you fellows in training must be in by eleven o'clock," from Coach Shorty, the dancing began.

Vance, gazing around the room, had no difficulty at all in locating Peggy, who was the center of a group of fellows all clamoring for dances with her.

"Golly," he said to himself, "I don't know whether I better ask Peggy tonight or not." Well, he'd just have to cut in, he decided. There she was now!

He knew that he was no prize when it came to dancing; yet he could always dance better with Peggy than with anyone else. She made him forget his feet some way, and, excited and happy, he picked up the rhythm of the music.

"Well, Van, you were quite a hero tonight. I began to think I wasn't going to get to dance with you at all."

"Yes, a lot of chance I've had to dance with you. I haven't been able to get within six feet of you all evening."

"Well, you know, Vanny, I always like to dance with you."

"Do you really?"

Someone had cut in and he found himself once more on the side lines. Well, he'd made up his mind and he was going on with it anyway. He let her get about half way around the floor and then cut in again. "Listen, Peggy, I—I want to talk to you a minute; it's almost eleven and I've got to go."

"Now what is it you've got to say that's so important?"

"Well—well, it is important to me, really."

"Well, let's have it."

"You know I'm playing tennis in the tournament coming up."

"But of course, Vanny, everyone knows that, and they all seem to think you have a pretty good chance of being the winner. Wouldn't it be wonderful if you turned out to be the champion?"

"Well, that's what I wanted to talk to you about, Peggy."

"Your game, you mean?"

THE FIRST TWO DAYS VANCE CAME THROUGH WITH COLORS FLYING. THOSE WHO HAD COUNTED ON ABBOT AND FABER AS THE PROBABLE WINNERS FOR THE FINALS HAD RECKONED WITHOUT PATTERSON.



"No, Peggy, not that. I—I just wanted to know if—I should win the tournament, if you would go to the dance with me Saturday night?"

"Oh, Vanny, you're so funny!" Her soft laugh set his every senses tingling.

"You mean—you mean that you won't go with me then?"

"Well, I didn't say I wouldn't, did I? But what has your winning got to do with my going to the dance with you?"

"Will you please go, Peggy; will you?"

Again the soft laugh.

"Well, I'll tell you, Vanny; you do the best you can, and I might be tempted to go with you."

"Oh Peggy, will you really?"

"Well, I might, and that's all I'm going to tell you tonight."

He knew that she was teasing him, yet he felt that she really intended going to the dance with him, and her half promise thrilled him.

"I've just got to win! I've just got to!"

tourney. The entire school expected great things of him.

His hardest opponents would probably be Abbot and Faber. Each represented a different school and each had a long list of winnings to his credit. Vance could not hope that they would both be bracketed off on the same half to play against each other. He would probably have to meet one in the semi-finals, if he got that far, and the other in the finals.

The first two days Vance came through with colors flying. Those who had counted on Abbot and Faber as the probable winners for the finals had reckoned without Patterson. His crashing drives with both fore- and backhand, his perfect placement, and his speed and agility made him an opponent not easy to deal with. By Friday night he had come through to the semi-finals. Saturday morning he would face Faber, the winner to compete in the finals in the afternoon.

At the appointed hour, Vance and Faber faced each other on the courts. They shook hands. The choice of court or service was decided by the toss of the racquet; the referee and linesman took their places; and the game was on.

Each realized from the beginning that he had met his match. For the first few minutes games went with service, one all—two all—three all—then Faber with a desperate effort

(Continued on page 498)

SEQUOYAH

A Modern Moses

By FAITH Y. KNOOP

Do you know that the giant red-wood trees are named after an Indian who has been called a modern Moses? Do you know that this same Indian's statue is in Statuary Hall in the United States Capitol? The trees are called "Sequoia" after Sequoyah, a Cherokee Indian. His statue was placed in the Capitol's Hall of Fame in 1917 as Oklahoma's most honored citizen. We shall see why he is likened to Moses.

Born in 1770 of the wild Cherokee tribe of Georgia, Sequoyah lived through the days of the Revolutionary War, and through the beginnings of a new nation, though at the time he probably knew little of these facts. Later, he was removed with most of his tribe to Arkansas and finally to the Indian Territory, now Oklahoma. He died an old man in his seventies.

It is said that Sequoyah met with an accident in his youth which kept him from the usual Indian pursuits of war and the hunt. So he stayed at home and worked at his trades of blacksmithing and silversmithing.

When Sequoyah was twenty-three years of age, his tribe captured a white man. The prisoner was brought to the Indian village. There he took from his pocket a crumpled letter. The curious Indians examined the magic paper which would talk to white men only. And finally, in superstitious awe, they let the captive go.

This "talking leaf," as it was called, made a great impression upon Sequoyah. If the white man's language could be made to talk on paper, why not the red man's? "White men make what they know fast on paper, like catching a wild animal and taming it," he said.

His Cherokee friends laughed at the young man and called him crazy. "Only the gods can give the understanding to read and write," they stated. "No Indian is ever granted that gift."

So for many years, Sequoyah worked alone on his invention. He listened to the sounds of nature, to the calls of the birds, the chirping of insects. He listened carefully to all words spoken by others. He pronounced words and syllables to himself. He must find a way to make all these sounds fast on paper.

At some time during these years Sequoyah found an old English spelling book. Never in his life did he learn to read or write English but



AND FOR HIS FIRST PUPIL, SEQUOYAH TAUGHT HIS DAUGHTER, AHYKHEH.

he studied the printed marks in this book. And at last he decided that the whole Cherokee language was formed of but 86 sounds and syllables. For these sounds and syllables Sequoyah must invent marks similar to those in the English speller.

Now the Indian sent his sons to the woods for birch bark to write upon. He sent his daughters to the fields for colored berries. From the berries his wife made dye to be used as ink. For a pen Sequoyah supplied himself with a nail from his blacksmithing or with a wire from his silversmithing.

Eighty-six letters Sequoyah drew upon his birch bark. Some resembled English print, others were like the ancient writings of Babylon. And for his first pupil, Sequoyah taught his daughter, Ah-yokeh. In a few days Ah-yokeh, too, could make a leaf talk.

But Sequoyah's wife became alarmed. She called in the witch-doctors to rid her husband and child of an evil spell. They chanted incantations in vain.

Angry at their failure, they declared that the father and daughter were bewitched beyond control. Sequoyah and Ah-yokeh must be

tried, and if found guilty, put to death.

The trial was fair. In fact, it became a class in reading and writing. Sequoyah taught his accusers his alphabet, and was freed.

WHILE Sequoyah was perfecting the only Indian written language, the Cherokee nation was moved from its home in Georgia to Arkansas. Gold had been discovered on their Georgia land and white men must have it.

Sorrowfully, against their will, the Cherokee made their journey to the strange land. This land was not given in trade by whites, but taken by them for the Cherokees from other Indians, the Osages. Between 1815 and 1820 the great removal was going on.

Only a few years later, greedy whites once again coveted Indian lands. The Cherokees were again driven westward from fertile Arkansas to barren Indian Territory.

On all his wanderings, Sequoyah was busy with his invention, teaching their written language to all the Cherokees who wished to learn.

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AN ILL WIND

By GLYNN BENNION
Of the Church Historian's Office

WHICH, THE OLD ADAGE TO THE
CONTRARY NOTWITHSTANDING,
BLEW GOOD.

EVER since the east wind swept sand into those "first wagon tracks" made north of Salt Lake City's Warm Springs by Perrigrine Sessions, or thrashed the reeds of the frail little bulrush *wickiup* where Hannah Holbrook taught the first school in Davis County, Utah, the residents of that narrow strip of tilted plain, lying between the towering Wasatch range and the salt marshes of the lake shore, have had respect for the freak winds that sometimes pour furiously down upon them from the mountain heights above.

No doubt many a pious pioneer of Farmington or Centerville has shaken his fist in futile exasperation at this bad wind as his haystack or roof went skittering away, a wisp or shingle at a time in the tearing blast, and wondered what was the cause or purpose of a wind so contrary that it blows in exactly the opposite direction to that of the prevailing winds of Utah. There is a legend retold by old settlers to the effect that Brigham Young's carriage was once overturned by an extra hard gust of Davis County wind, and that when the Prophet arose and dusted off his clothes he rebuked the evil wind so feelingly that it has never blown so boisterously since.

Be that as it may, the prosy meteorologist, who cannot see the bright hand of God or the cloven foot of the devil in the whirlwind, would probably say that whenever a strong high-pressure area hangs over the vicinity of the South Pass in Wyoming at the same time that a deep "low" centers in the western part of the Great Basin, the suction from the west may cause an overflow of the down-rushing cold air from Wyoming through the funnel-like canyons of the Wasatch, which in some places may condense the force of the air-stream to hurricane intensity.

In summer this bad wind may only flatten crops, smash windows, and unroof buildings; but in winter it may also whip the snow into a stinging, driving welter that can quickly fill all sheds and outbuildings and even sift under shingles and around doors and windows to lay deep drifts inside the houses. The only good thing, seemingly, that can be said of the east wind is that it seldom blows.

It was memory of the assaults of this rampaging east wind upon his little cabin in Farmington that wrung from the soul of the young missionary, Charles W. Penrose, the pa-

thetic plea in behalf of his wife and little ones at home which has found a place among our hymns as:

"Blow gently, ye wild winds, with frost in
your breath,
That smite the glad stream with the chill
hand of death,
When shrieking and fierce o'er the moun-
tains ye come,
Blow gently, I pray, on my loved ones
at home!

"Thou ice-crowned King Winter, with
storms at thy side,
Thou white-breasted Snowdrift, the stern
monarch's bride,
While binding the sunshine and chilling
the air,
Be gentle in Utah, my loved ones are
there!"

MANY are the stories of Davis County winds that have come down from pioneer days. William Budge was struggling homeward to Farmington afoot from Salt Lake City through drifts and the darkness of night during one of those screaming wintry blizzards. He found the east windows of his cabin blown in and the one room fast filling with snow. His family were gone. Frantically he called and searched, and then presently found them in a little lean-to at the back of his shanty. His wife had carried her babies and some quilts into the little back room and made a bed on the floor, and there they were, asleep under a foot of sifted snow! But happily they were safe.

But there was one time when the dreaded east wind brought gladness instead of dismay to the pioneers of Davis County, and a gratitude as heartfelt as that which the pioneers of Salt Lake Valley had for the seagull miracle:

During the terrible grasshopper year of 1855, when drouth and a universal plague of the "ironclads" threatened all Utah with starvation, the hungry, thirsty insects one day flew down off the dry, brown hillsides of Davis County in such immense numbers that in alighting in the fields they laid over all standing crops to the westward. Then they commenced to devour everything juicy and green. In the grainfields, where the pelting storm of alighting insects had smashed down all the stalks, the hoppers ate only the

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The NATIVE BLOOD

By ALBERT R. LYMAN

THE STORY THUS FAR: Down in the land of the Navajos, where the great, weird shapes of Monument Valley punctuate the skyline of the Southwest, Yoinsnez and his son and his daughter, Eltecsie, lived in a hogan, neighboring Husteale and his little son, Peejo. But despite their neighborliness in all other things there grew a bitter rivalry between the two for the capture of a phantom horse—Belech thlizhen (Blackhorse)—a stallion of Arabian type that appeared full-grown on Huskaniny Mesa on the Utah-Arizona line, and which defied all efforts for his capture, whether of trickery, stealth, or force. As the occupants of each hogan would attempt his capture, the occupants of the other would lie in wait to see if their rivals were successful. Suddenly, however, the dread influenza struck the hogan of Yoinsnez, crushing the life from his son and prostrating all others. While their rivals were so stricken, Husteale and Peejo sought again to capture Blackhorse—but without success. Then the devastating plague visited the hogan of Husteale. Ten days later, after Yoinsnez had finally gained strength enough to visit his neighbor and rival, only eleven-year-old Peejo was still alive. Yoinsnez took the boy to his own roof and cared for him. He also took Husteale's horses and herds and mingled them with his own, and burned down Husteale's hogan in an effort to blot out the dread epidemic. Yoinsnez's first feeling of compassion soon, however, turned to rising resentment and bitter distrust when Peejo seemed reluctant to tell all that he and his father, Husteale, had learned of Blackhorse. Before an adequate period of convalescence, Peejo and Eltecsie were out caring for the sheep, and as a rival for Eltecsie's favor there came Natawney Begay, vain and favored son of the tribe's big medicine man. In boyish physical conflicts he bested the sick-worn Peejo. Yoinsnez's open approval of Begay's attentions widened the breach between Yoinsnez and Peejo; and, driven to anger, Peejo told Yoinsnez that he would never find Blackhorse until he had returned to Peejo the sheep and horses taken from his father's corral, and then Peejo disappeared. Months had lengthened into years when Begay returned home from a celebration in New Mexico to tell a brooding Yoinsnez of having seen Peejo—a new Peejo, now the adopted son of a wealthy white man, who sent word that he would come back some day—a day of triumph for Peejo in which Yoinsnez "will crawl on his belly and beg me to help him." Then there came further to plague Yoinsnez's life a burly white man who set up a questionable trading post, operated on gambling principles, and who finally goaded the reluctant Yoinsnez into a bet for high stakes on a horse race and a foot race, which the Navajos won, but which proved merely to be bait for another race with higher stakes. At the big race the horse and runner backed by the Navajos came in last, but Peejo arrived on the scene from his far-away adopted home to advise that the white man's horse and runner were Navajo and he could prove it. Yoinsnez was included by Eltecsie to seek Peejo's



NAVAJO WOMEN

help, which he did in reluctant humility. Peejo presented his evidence, and by the terms of the wager the issue was left in confusion, but it was finally decided to run the races again, for which Peejo brought in a black horse from Texas and the Badger imported a famous racehorse from the Pacific coast. Peejo also brought a trainer and began to get in shape for the foot-race. Then came Natawney Begay and challenged Peejo to wrestle and quickly threw Peejo on the first fall—

CHAPTER VIII

THE trainer bent over the wrestlers in alarm, and the Colonel, having been brought in displeasure to the scene, began to register his protest. "It won't do; you're unequally matched!" he insisted.

"Isn't it understood that I never quit till I'm licked?" Peejo demanded, his firm jaw suggesting the temper of an angered bulldog. "This game has three rounds; this is only one."

Dismissing the two men who were bending over him, he rubbed the sand from his eyes and turned to the exultant Begay, his lips pressed tightly together, but his index fingers hooked in a stubborn lock.

As soon as they had clinched again, Peejo drew up quickly with his knees on his chest and went backward on the sand pulling Begay after him. Before they had landed in what would constitute a fall, Peejo's feet shot up against Begay's stomach with the suddenness and force of two giant springs, pitching him forward on his head in a heap.

Surprised and chagrined, the medicine man's son gathered himself and repeated the challenge. Peejo consented without a word, and they circled warily. Darting in with animal intuition, it became quick work, deep short breaths, suppressed grunts, strength, and resolution and love and hate in a vital contest before the very face of its coveted prize. Eltecsie, the trainer, and the Colonel looked on with drawn

breath. Panting fate hung on the struggle—the deepest of heart-desires fought in it for dearest life.

Peejo was deliberate and cool—definite purpose in every movement, however rapidly he had to make it. Begay was inured to the hard punishment of the hills, proud scuffle-champion of all the tricks the hill-men knew. And now he knew Peejo's trick, and it would not bear repeating.

But the trick had different variations, and it began the second time in quite another way. The rest of it happened like the instant springing of a steel trap, landing Begay on his head with no time to analyze the process.

Mortified and angered, he insisted on another chance, noting slyly the worshipful eyes of the shepherdess fixed on the hero from Texas. The trainer positively objected, "Twice in succession gets the blue ribbon," he announced, preparing to rub Peejo off.

A RACE between Blackhorse and the bay was already in progress, a race for recovery from the long truck ride, and to adjust to the dry climate of the heated desert. The parties concerned went back and forth from one stable to the other as eagerly as if they might be watching the two horses toiling on the track. To the black stallion it was the home land with agreeable appeal to his native affinities. But the sand, the alkali water, and the scorching winds were strange and disagreeable to the bay. They hauled his water from a distant spring, and they gave him shower baths to keep him cool. Yet the bay was to carry no more than seventy-five pounds in the race, while Peejo, never trusting his races to another rider, weighed twice that much.

The people who had attended the *Nahohi* a month before, returned

now bringing their friends. The story of the mystery horse traveled fast and far after Peejo's arrival, and people poured in from places near and distant to see the supernatural mustang and the remarkable outcast who had brought him back to the homeland.

The Colonel resolved that the footrace, scheduled for ten, should not be delayed, though cars and horsemen continued to appear over the hill up to the very minute of starting. People from California and the outside in general figured that Henderson's record left no room for doubt, and they bet accordingly. Noise, bluster, and general confusion made a scene different from any over which the desert had ever raised its mysterious hands before. A race between a remote tribe of Indians and all the rest of the world! It was uniquely ridiculous, and the jostling crowd was a-buzz with relish for it like a swarm of bees.

Then it suddenly developed that the contest had a new angle: Natawney Begay intended to run.

"The h— he does!" barked the Badger.

Begay was there in person, insisting that he had a perfect right to run if he took a notion, and he had taken a very pronounced notion. The track was wide enough for three, he would be the third man and count for the Navajo winner if he came out ahead, and nobody was going to stop him.

Nobody did stop him. His entry in the race matched Navajo money against Navajo money till the latest bets had to be on one of the natives or not at all.

A murmur of awe and wonder-

ment ran through the crowd as they saw the two sons of the sandhills stripped for action: the muscles like braided rawhide, clean and hard—the powerful legs and mighty lung-capacity; they represented nature's stern selection from hard-fighting generations where the weak and the deformed had been uncompromisingly culled from the race. They were her splendid achievement of physical fitness, and one of them was fitness plus artful training.

Henderson had a good physique, but of very different type. He was "a good individual" and had been carefully trained, but his ancestors had not been selected by inexorable process for their supreme fitness. Neither he nor they had followed long-legged sheep over desert hills for months at a time.

The three rode in a car to the starting-point a mile and a half away where they looked like specks under the bright desert sun. It was a typical summer morning of the reservation, the two hands raised as always against the sky-line, and the distant mists giving promise of wind or rain.

THE signal shot was too distant to be heard, though the crowd listened and strained its eyes. Yoinsnez and Elteessie had mounted their old hogan on the line across the outcome, and on the other side the Badger was perched on the cab of a truck, pressing a pair of binoculars feverishly against his face. There were other glasses, mainly among visitors from the big outside, but everybody watched, and the din died down to a whisper.

The runners looked like a fuzzy little knot in the long path, and the naked eye could not discern the leader. A man with a telescope mounted the back of his coupe and volunteered as official announcer.

"Begay is ahead, Peejo behind," he yelled.

They seemed to hold that identical position for a quarter of a mile while Yoinsnez squirmed and muttered, training his once-keen eyes on the moving specks, and fumbling absently with his disarranged turban.

"Peejo gaining on Henderson—Henderson gaining on Begay," called the announcer.

The three moved gradually into as much of a knot as when they started and came near enough to be distinguished without glasses. They had covered a mile and neither one ahead. The shepherdess shaded her eyes with her hand and kept her gaze fixed on the race as if her life depended on it. Her father, his long teeth showing over his sagging lip, had lost all account of everything else in creation.

Begay fell behind, the other two ran abreast—toiling, side by side in spite of desperate effort to get away. It looked as if one might be setting the pace with the limit of his power, and the other reserved for a last dash. But which one?

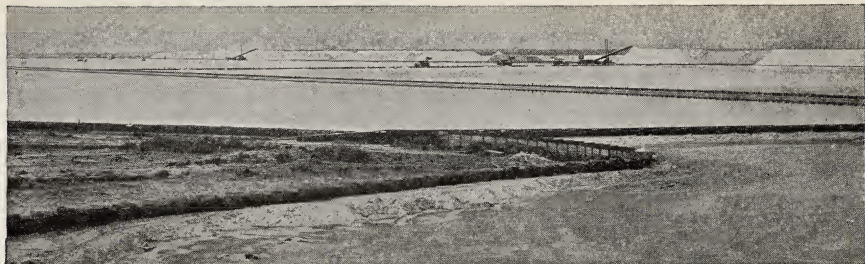
It was no longer a test of speed, but of death-daring endurance—a measuring of the iron in the vital reserve, and a test of the skill in combining that iron with supreme effort. Two hearts hammered out their desperate demand for every-

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OH, WHAT A BEAUTY!
HE SHORTED LOUD
WHEN HE SAW US,
LIFTING HIS HEAD
HIGH AND TURNING
HIS EARS AT US IN
SURPRISE AND DE-
FIANCE.

This illustration is from a sketch in water colors by Buck Lee, cowboy artist, born on the reservation, and now running the W-L guest-ranch and a trading post within Monument Valley.





HILLS AND VALLEYS AND LAKES OF SALT.

SAY IT WITH SALT

By LIZZIE O. BORGESON WHITE

FROM HIGH SPICE TO HIGH SPEED, THIS USEFUL PRODUCT OF NATURE HAS AN INTRIGUING STORY IN THE INLAND WEST.

THE Bonneville Salt Flats of western Utah have come into international prominence as the world's greatest natural speedway through the achievements of Ab Jenkins, a speed-king and promoter of auto racing in a big way, followed by Sir Malcolm Campbell, Captain George E. T. Eyston, and John Cobb, who, respectively, have held most of the world's land speed and endurance records for the past several years—all accomplished on a surface of salt.

This month eyes turn again to the salt-way with the announcement that John Cobb of England is coming in a further attempt to establish still other records.

The Great Salt Lake—the Dead Sea of America—is a favored recreation center of the Intermountain West, for no tourist considers his visit to Utah complete unless he has included in his sight-seeing schedule a trip to Saltair, a resort built in the Great Salt Lake at a point fifteen miles due west of Salt Lake City. In this lake water, having a salt content of 14% to 26% (5 to 8 times as salty as ocean water), the inexperienced swimmer floats like a cork, with no effort and without danger of sinking, held up by a heavy brine, which is important to America in another way.

Conceded that the Salt Flats and Saltair are two of the pleasure-spots

of western America, they are equally as interesting from a commercial and manufacturing viewpoint because of the exceptional potentiality of their salt resources.

For a few years prior to 1927, a salt refinery was operated at Salduro, Utah, 110 miles west of Salt Lake City, and 15 miles east of the Utah-Nevada state-line—on the Salt Flats. The bed which served this enterprise is one of the largest deposits of salt yet discovered, covering an area of approximately 650 square miles of the Great American desert. A saline deposit, from one inch to fifteen and twenty feet in depth, covers this salt field sixty-

five miles long and from one to twenty-five miles in width. Scientists have estimated that there are at least 380,000,000 carloads of salt (20 tons to the car) on the Salduro salt fields. Furthermore, the supply of salt from this source would be practically limitless, for nature has miraculously arranged it so that when one layer has been removed another replaces it—water seeps up from below the salt surface, covering the salt bed during the winter, and by the following spring a new layer of salt has formed. And this is one secret of the success of the Bonneville speed course—it renews its own surface without manual effort.

The salt beds are almost perfectly white, and comparatively free from dirt, rubbish, or growth of any kind, as no plant or animal life can exist there, with the exception of a few salt flies.

Impurity in desert salt is mainly potassium chloride, averaging from 3% to 7%. This is about twice the concentration of the potash salts in the waters of Great Salt Lake. Magnesium chloride is also found in small

"FLOWING" SALT FOR "HARVEST," NEAR GREAT SALT LAKE.



quantities. Due to these deposits, it is confidently expected by some authorities that this area is destined some day to become the chemical center of the West, if not of the United States. This great saline deposit is a product of nature's chemistry on a gigantic scale.

During the time the Salduro plant was in operation, approximately sixty tons of crude salt went to its refining mill daily. This process of gathering and refining the salt was followed: Plows, drawn by steam or gasoline engines, turned over furrows of about four inches in depth, breaking the solid, marble-like blocks into workable lumps. (Through a freak nature, caused by the expanding and contracting of the salt field under the sun's rays, it has the appearance of blocks of tiling cemented together.) The heaps of broken salt, which a crew of men following the plows with wheelbarrows had piled together, were then hauled to the refinery in motor trucks.

For a long time title to the salt fields was in dispute. These saline deposits were originally given to the University of Utah by the United States Congress, under the provisions of the Enabling Act for Utah. Due to a technical error in the law, the University lost its claim. The Supreme Court of Utah rendered a

decision in favor of the University, but the case was carried to the United States Supreme Court by the prospectors, where an adverse decision against the University was rendered. This property is now owned by the Bonneville Corporation, of New York City, and leased to the Salt Lake City Chamber of Commerce.

Two thriving salt manufacturing companies are now being operated on the shores of the Great Salt Lake. This inland sea, extending over an area of about 2250 square miles, contains an estimated 400,000,000 tons of salt in the whole basin. It is 75 miles long by 30 to 50 miles wide, and is the remains of the old Lake Bonneville, which scientists tell us covered Utah, extending over 300 miles in length and 180 miles in width.

The waters of Great Salt Lake furnish a source of supply from which practically pure salt can be obtained by solar evaporation. This produces a base product that can be processed into all commercial grades of finished salt, and offers unlimited possibility for an extended market in the future.

The Morton Salt Company, of Chicago, has salt mines, plants, and docks in practically every salt-producing section of the United States.

CAPTAIN GEORGE E. T. EYSTON AND THE "THUNDERBOLT" DOING BETTER THAN 350 M. P. H. ON SALT, BONNEVILLE SALT FLATS, UTAH. *Courtesy KSL.*

Its Utah property is at Burmester, Tooele County, on the southwestern shores of Great Salt Lake, 35 miles west of Salt Lake City.

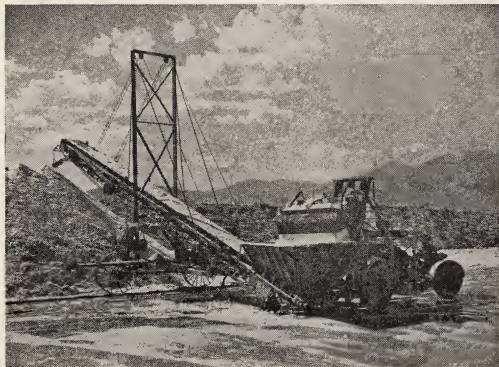
The Royal Crystal Salt Company (successor to the Inland Crystal Salt Company) operates its plant at Saltair, about three miles east of the Saltair resort.

The process which both the Morton Salt Company and the Royal Crystal Salt Company follow in extracting salt from the lake is practically the same.

Starting in May, the brine is pumped from the lake, through a wooden flume, into a settling pond, and remains there a few days to allow suspended matter to settle. From there it is directed into four 250-acre concentrating ponds, separated by clay dykes almost two feet in width, held in place by boards set perpendicularly against the embankment. In these ponds the saline solution is subjected to solar evaporation for about three weeks, or until it reaches a saturation of 26% plus of salt, and any solids heavier than common salt are settled out. At this stage, the saturated brine flows into the crystalizing ponds—some twenty of them, each covering an area of ten acres or more, the salt floors of which are 12 to 15 inches thick. The flow of brine through these ponds is continuous, and the salt water is usually kept at a six-inch depth.

In normal seasons, there is an evaporation of about two inches a day, which must be replaced from the concentrating pond. The flow is so regulated that only sodium chloride crystallizes from the solution. At the end of the evaporating season, late in August or the early part of September, the remaining brine, known as "bitterns," is quickly drawn off before the saturation point for sodium sulphate and magnesium salts is reached. The bitterns must be drained off before the coming of cold weather to avoid precipitation

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PILING UP "PLOWED" SALT WITH A MOBILE SHOVEL AND CONVEYOR.

The PROTESTORS OF CHRISTENDOM

xvii. John Calvin

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a Member of the General Board of the Deseret Sunday School Union

Calvin continued, improved, and completed the work of Zwingli, and gave it a wider significance. Geneva took the place of Zurich, and surpassed in influence the city of Zwingli and the city of Luther. It became the "Protestant Rome," from which proceeded the ideas and impulses for the Reformed Churches of France, Holland, England, and Scotland.¹

JOHN CALVIN was born at Noyon, sixty-five miles north and slightly east of Paris. His father was a lawyer in the favor and employment of the church. His mother, who died early, was noted for her beauty, piety, and devotion to family.

Calvin was educated along with the sons of the nobility, at first in Noyon and afterwards in Paris, Orleans, and Bourges, the three principal French universities of the time. He studied the humanities, theology, and law.

In his twelfth year his father secured for him part of the income of a chaplaincy in the cathedral of Noyon and, in addition, in his eighteenth year, the charge of St. Martin de Marteville. This income helped finance his studies. Calvin had not been ordained a priest, and paid another out of the revenues to exercise the functions of the office.

Calvin learned to write Latin with great purity of style. He also studied Greek and Hebrew, and to his study of law may be attributed in part his severe application of logic to theological questions.

The time and place of his conversion to Protestantism are given variously as Orleans or Paris between 1529 and 1533. Calvin says:

After my heart had been long prepared for the most earnest self-examination, on a sudden the full knowledge of the truth, like a bright light, disclosed to me the abyss of errors in which I was weltering, the sin and shame with which I was defiled. A horror seized my soul, when I be-

came conscious of my wretchedness and of the more terrible misery that was before me. And what was left, O Lord, for me, miserable and abject, but my tears and cries of supplication to abjure the old life which Thou condemned, and to flee into Thy path? . . . God Himself produced the change. He instantly subdued my heart to observance.²

No doubt Calvin had come in contact with the doctrine of Luther, perhaps through his cousin, Pierre Robert Olivetan, who later translated the Bible into French. At Bourges, Calvin began to preach the reformed doctrines. In Paris, he is said to have written, or at least to have inspired, the sermon of Nicolas Cop, the new rector of the Sorbonne, delivered on All Saints' Day. Cop advocated the doctrine of justification by faith alone and referred to the scriptures as the standard of religious truth. Cop was denounced by Parliament and he and Calvin fled from the city.

Going to Noyon, Calvin got rid of the benefices in the Catholic church. After visiting Queen Margaret of Navarre and various places in France, he returned to Paris. Shortly after his return, Protestant posters were placarded throughout Paris and even on the doors of the king's palace, attacking the mass and the pope. This crime was expiated by a solemn procession and mass.

Six wretches, convicted of Lutheranism, were condemned by a decree of the Parliament to be burned in a slow fire. They were suspended by a rope to a machine, by which they were several times let down into the flames, and again drawn up, till at length the executioner cut the rope and precipitated them into the fire. The more educated among them had their tongues slit, lest they should infect the people with their doctrines. Altogether four and twenty perished in this manner.³

Calvin, Marot, the leading French

poet of the period and later the translator of the Psalms, Olivetan, and others, left France. Calvin went to the Swiss Protestant city of Basel and there finished his *Institutes of the Christian Religion*. The dedication, addressed to Francis I of France, bears the date, 1535, and the *Institutes* appeared in 1536 in Latin. Later Calvin translated his book into French. He enlarged it and printed it in various editions from 1539 until his death, but the doctrines first expressed remained essentially unchanged. At the time of the first publication, Calvin was twenty-six years old.

In the dedication presented to the king, Calvin presents a summary of the beliefs of the Evangelicals and defends them against persecution. He had been led to write the *Institutes*, in which he says:

Seeing that the fury of certain iniquitous persons has been aroused in his kingdom, that no place has been left for sound doctrine. . . . it has seemed to me expedient to cause the present book to serve both for the instruction of those whom I at first had intended to teach as well as a confession of faith to you, that you may know the doctrines against which those who trouble your kingdom with fire and sword are furiously inflamed. . . . [We are] the sweepings and refuse of the world, or whatever else may be more vile. To such a degree that there remains nothing with which to glorify ourselves before God, if it be not with His mercy, by which without any merit of our own we are saved. . . . We place our hope in God, because we believe this to be life eternal, to know one only God and Him whom He has sent, Jesus Christ. Because of this hope some of us are detained in prison, others whipped, others caused to make *amende honorable*, others banished, others cruelly afflicted, others escape by flight: all of us in tribulation are considered accursed, and executed, injured, and treated inhumanely. . . . They call [our doctrine] new. . . . They say it is doubtful and uncertain. They demand by what miracles it is confirmed. . . . They insist that we acknowledge ourselves to be schismatics, since it [our doctrine] makes war on the church; or that we reply that the church has been dead for so many long years. . . . Finally, they say that many arguments are not needed, since one can judge it [the doctrine] by its fruits. That is to say that it gives birth to such a multitude of sects. . . . It is not new, it is the ancient preaching of Paul. If it has been for a long time hidden, the crime is to be imputed to the impety of men.⁴

In asking for miracles they are unreasonable.

We are not forging some new gospel, but are retaining that gospel, the truth of which is confirmed by all the miracles performed by Christ and His apostles.⁴

¹Philip Schaff, *History of the Christian Church*, vol. VIII, p. 232.

²Cited by Quailen, *A History of the Christian Church*, p. 251.

³Thomas H. Dyer, *Life of John Calvin*, p. 36.

⁴Calvin, *Institution de la Religion Chretienne*, Epitre au Roi.

Some miracles alleged in favor of the Roman church are either frivolous or lying. The doctrine preceded the miracles. Let it be examined first:

... it would be easy for me to find approval in their [the ancient Fathers] testimony for the greater part of that which we say to day. But ... we have always before our eyes that which Saint Paul says: it is that all things are ours, to serve us, not to dominate us; ... these holy personages ... were ignorant of many things, often differ among themselves, and even at times contradict one another; ... why do they not take the apostles rather than the Fathers?

The forbidding of certain foods is wrong.

The body of Christ is not inclosed locally (in the wafer used in the mass), ...

Marriage should not be forbidden to the ministers of the church.⁴

Herein lies our controversy. First that they always require a visible and apparent form of church. Secondly that they constitute this form at the seat of the Roman church, and in the order of the prelates. We on the contrary affirm that the church can exist [consist] without visible appearance; and even that its appearance is not to be esteemed by this magnificent exterior, which foolishly they admire so much; but it has a very different mark [means by which it may be recognized], namely, the pure preaching of the Word of God and the proper administration of the sacraments (*l'administration des Sacramens bien instituée*). ...⁴

The work itself was divided into six chapters, in which he treated "The Knowledge of God the Creator," "The Grace of Christ the Redeemer," "The Merit of Christ as Our Savior," "Repentance," "Justification by Faith," and the "Doctrine of Election": God is a Judge and a Father; the contemplation of the world proves the existence of God, but a more precise, inner revelation is necessary. The testimony of the Holy Ghost, not the authority of the church, establishes the authority of the scriptures. "God is the author of them." Adam, the father of all, was created in the image of God:

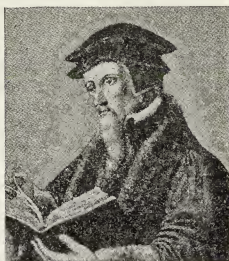
He rendered himself suddenly unworthy of all the benefits God had given him ... all of his successors are similar to him from whom they have their origin; they are born with his pollution. This is the hereditary corruption, which the ancients called hereditary sin, indicating by this word the depravity of our nature. ... For this cause infants even are included in this condemnation. Not simply for the sin of another, but for their own, for if they have not yet produced the fruits of iniquity, they have the seeds of it hidden within them. ... Of himself man is nothing but corruption. ... Human reason is depraved. ... It is therefore a settled matter that man has no free will to do good, unless he be aided by the grace of God, and by spiritual grace, which is given to the elect only by regeneration.⁵

⁴Calvin, *Institution de la Religion Chretienne, Epitre au Roi*.

Calvin cites Saint Augustine, *Epistle 106*:

We know that the grace of God is not given to all men, and that when it is given to any, it is not according to the merits of their will, but according to the gratuitous goodness of God; when it is denied, that it is done according to the just judgment of God.⁶

He also cites Saint Augustine's comparison of man to a horse whose rider may be God or the devil occupying "the place of the will." Calvin can find no better figure of speech, but man is not compelled by Satan as one "would compel a slave to do his work," but "abused by the wiles of Satan, it is necessary that he submit to do that which seems good to him (Satan), although he does it without compulsion. For those to whom our Lord has not



JOHN CALVIN

granted the grace of governing themselves by his Spirit are abandoned to Satan, to be led by him."

This part of Calvin's theology is thus summed up by Schaff:

God has from eternity foreordained all things that shall come to pass, with a view to the manifestation of His glory; He created man pure and holy, and with freedom of choice; Adam was tried, disobeyed, lost his freedom, and became a slave of sin; the whole human race fell with him, and is justly condemned with Adam to everlasting death; but God in His sovereign mercy elects a part of this mass of corruption to everlasting life, without regard to moral merit, converts the elect by irresistible grace, justifies, sanctifies, and perfects them, and thus displays in them the riches of His grace; while in His inscrutable, yet just and adorable, counsel, He leaves the rest of mankind in their inherited state of condemnation, and reveals in the everlasting punishment of the wicked the glory of His awful justice.⁶

⁶Calvin, *Institutes of the Christian Religion, Of the Knowledge of God*.

⁶Philip Schaff, *History of the Christian Church*, vol. VII, p. 241.

It is probably not consistent with the theory of predestination, but "Certainty of salvation was the privilege of every believer. The proof of election and the certainty of salvation were to be found in the fact that the human will cooperated with the divine will in reflecting the glory of God on earth by bringing the holiness of the individual to a relative perfection. 'Work out your own salvation with fear and trembling.'"

Quabben, *A History of the Christian Church*, p. 259.

The Reformers of the sixteenth century were agreed concerning man's depravity and the doctrine of predestination, following Saint Augustine and Paul as they understood him. Schaff finds their position logical:

Nor does it seem possible, logically, to evade this conclusion [of a double predestination] if we admit the two premises of Roman Catholic and Evangelical orthodoxy—namely, the wholesale condemnation of all men in Adam, and the limitations of saving grace to the present life. All orthodox confessions reject Universalism, and teach that some men are saved, and some are lost, and that there is no possibility of salvation beyond the grave. The predestinarians maintain that this double result is the outcome of a double decree, that history must harmonize with the divine will and cannot defeat it. They reason from the effect to the cause, from the end to the beginning.⁷

SCHAFF calls Calvin "an exegetical genius of the first order," whose "commentaries (are) unsurpassed for originality, depth, perspicacity, soundness, and permanent value," and he quotes Archbishop Farrar, who says that Calvin was "the greatest exegete and theologian of the Reformation." He also cites Hooker's statement that "the sense of the scriptures which Calvin alloweth" was held in the Anglican church to be of more force than if "ten thousand Augustines, Jeromes, Chrysostoms, Cyprians were brought forth." Nevertheless, Schaff states that "The Augustinian [Calvinistic] system was unknown in the ante-Nicene age [before 325 A. D.], and was never accepted by the Eastern church. This is a strong historical argument against it."

Calvin, the "exegetical genius," the "greatest theologian of the Reformation," was largely dependent on scholarship in the study of the scriptures and in reaching his conclusions, none of which he ever seemed to have doubted in the least. In the opinion of many, he, together with all of the historical churches, makes God responsible for sin, though Calvin himself professed to make God responsible for everything else, but not for sin; and in this one thing, Schaff says he is not logical. Calvin's ideas of predestination seem to proceed from two false premises common to the Christian world: (1) God created the world from nothing, (2) God created man, including the intelligence of man, from nothing.

(Continued on page 499)

⁷Philip Schaff, *History of the Christian Religion*, vol. VII, p. 547.

⁷Philip Schaff, *History of the Christian Church*, vol. VII, p. 252.

⁷Philip Schaff, *History of the Christian Church*, vol. VII, p. 512.



ON THE HEELS OF RIGHT EFFORT

By D. Baldwin, Ph.D.

MEN DO not suddenly become transformed from the level of "poor-class" to that of "well-to-do" without having expended endless days and years of conscientious effort. Let us suppose you are before the judgment bar of God. He says: "Here are the books containing the laws and ordinances that were in effect when you lived on the earth; what was your conduct with regard to this one? (pointing to reverence). And this? (pointing to honesty). And this? (pointing to chastity or virtue)." Knowing the law, and consequently knowing the penalty for disobedience to it, you will be held equally accountable.

"All well and good," you say, "but that doesn't apply to us because we didn't know the law—no one made us acquainted with it."

Let us take for granted that you know nothing of electricity. But you are desirous of obtaining the comforts that electricity would afford you. You dimly sense that greater comforts could be yours if you but knew how to grasp them—and remember that they are there to be had, have always existed in fact, but you didn't know it. Yet because of your lack of the knowledge of electricity you are being deprived of the comforts which that force would give you. Or, suppose you have the knowledge, and unwisely apply it. Either you receive a fatal shock, or cause some material damage; and so the force proves a detriment.

Both knowledge and its correct application are necessary to the reaping of benefits. If there can be no condemnation without knowledge neither can there be reward. Thus, "men are saved no faster than they gain knowledge"—and no faster than they make proper use of knowledge gained.

Expression

By FRANK WARREN SMITH

MOST animals and birds and reptiles experience sensations and express them by body movements or inarticulate cries. Animals probably do not reason and so have no need for expressing thought, but man needs a vehicle for such expression, and for that end uses primarily the spoken word.

And here we may note that the savage debased races having few ideas altogether and fewer abstract ideas possess only a limited vocabulary, and, when they come in contact with higher races often abandon their own language and adopt that of their intellectual superiors. The ordinary business of life does not need more than 300 words of which Pidgin English as well as the *Beche de Mere* jargon are illustrations.

The above furnishes an introduction to the thesis which I wish to present, namely, that speech and all forms of art are ultimately a means for expression of human thought and feeling. Speech, music, drawing in black and white or in colors, sculpture and architecture, each is a method of expression having its own advantages and limitations. One can draw a picture of an angry lion or describe its posture and appearance in words. An accomplished violinist can convey in his music, emotions which have no equivalent in words; song combines speech and music; the skillful perfumer can make compounds that evoke widely different feeling, for often odors will recall vividly thoughts or emotions long buried in forgetfulness.

Further, the language of each nation seems particularly adapted to the mentality of that particular nation. Spanish is stately; classical French of crystalline clearness; German adapted to philosophy; Italian to song; and English to practical affairs.

Still we must bear in mind that all media of expression are imperfect. A man may have a glorious vision, but often words prove inadequate, cold, and lifeless in comparison. An artist sees a sunset on the

desert and after a dozen attempts to put it on canvas destroys his work because it fails to convey what he saw. One is tempted to enquire if the great masters felt satisfied. Did the unknown sculptor who left the Venus of Melos for our contemplation and joy feel satisfied or was that statue but a weak, ignoble rendering of what he wanted to do? It is said that Leonardo da Vinci labored seven years to paint Mona Lisa. If he had devoted another seven years would we be able to note the difference?

Speech and all other forms of art are but an imperfect method for the expression of thought, and, as a corollary, we may note the impossibility of translating anything from one language into another, except the plainest commonplaces, for the translator colors everything passing through his mind, either corrupting or improving the original. Though one may buy a plaster cast of the Venus of Melos for a dollar, he has by no means acquired the equal of the original.

The New Testament in the "authorized" version is definitely superior to the debased Greek in which it was written, and it is difficult to imagine that the Psalms of David are any more beautiful in Hebrew than in their English dress. The German adjective *vornehm* has a definite meaning that any German will recognize, but in English it requires at least a dozen words to convey the same idea.

The man who aspires to be well educated in matters of expression should speak at least one language in addition to his native tongue to be able to study his own language from the outside and thus appreciate both its excellencies and defects. He who feels a longing to express his ideas or emotions for edification or pleasure, whether for himself or others, should study the method best suited to his own abilities—be it writing prose or poetry, song, drawing, the plastic arts, or even the self-expression that can be obtained by developing a garden.

a TRUTHFUL ADVERTISEMENT

By G. E. PATTEN
Of Idaho Falls, Idaho

THE STORY OF ONE LIQUOR VENDOR WHO TOLD THE
FACTS ABOUT HIS BUSINESS.

IN THE early eighties Mr. James Lawrence conducted a saloon in Boise, Idaho, which he named the Naked Truth Saloon.

He ran an ad in the Idaho *Democrat* in which he set forth the naked truth concerning his business.

The following is a copy of the ad as it appeared in the above named paper on February 21, 1886. It may be interesting and informing to those who never knew the character of the saloon influence.

FRIENDS AND NEIGHBORS:

Having just opened a commodious shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making drunkards, paupers, and beggars for the sober, industrious, and respectable portion of the community to support; I shall deal in family spirits, which will incite men to deeds of riot, robbery, and blood, and by so doing diminish the comfort, augment the expense, and endanger the welfare of the community.

I will undertake on short notice, for a small sum, and with great expectations to prepare victims for the asylum, poor farm, prison, and gallows. I will furnish an article which will increase fatal accidents, multiply the number of distressing diseases, and render those which are harmless, incurable.

I will cause many of the rising generation to grow up in ignorance and prove a burden and a nuisance to the nation.

I will deal in drugs which will deprive some of life, many of reason, most all of prosperity, and all of peace, which will cause fathers to become fends; wives, widows; children, orphans; and all, mendicants.

I will cause mothers to forget their offspring, and cruelty to take the place of love.

I will even corrupt the ministers of religion, defile the purity of the church, and cause temporal, spiritual, and eternal death; and if any shall be so impertinent as to ask why I have the audacity to bring such accumulated misery upon the people, my honest reply is MONEY.

The spirit trade is lucrative, and some professing Christians give it their cheerful countenance.

I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom. I pledge myself to do all I have promised. Those who wish any of the evils above specified brought upon themselves or their dear friends are requested to meet me at my Bar, where I will for a few cents furnish them the certain means of doing so.

Now our state government says that we must buy at least a bottle full at a time. With that in the stomach, our hands on the wheel of a high-powered car, plenty of moisture on the highway to make it slippery, a barrow pit on each side of the road, an urge to get there right now, a little slip, then the doctor, undertaker, flowers, eternal home!



BIBLES IN GERMANY

By Boyd V. Sheets and Emil V.
Fetzer

A FEW months ago in Germany we made the friendship of a jeweler who had spent some years in England. Our friendship increased and, through him, we became acquainted with several other people who stand quite high in the civil life in Wuppertal. Among those whom we met through our jeweler friend, Herr Ballbach, was the business manager of the Bergische Bible Society (*Bergische Bibel Gesellschaft*), a concern which, founded one hundred fifty years ago, sold in one year, 890,000 Bibles and New Testaments. The manager, Herr Emil Thiennes, took us through their establishment and, among other things, showed us interesting examples of the several hundred old and historically valuable Bibles, printed in many different languages, which are the property of the Bible Society.

One of these Bibles belongs to the first edition printed in Germany. It was published in Strasbourg and is dated 1535. In spite of its great age it is still in a remarkable state of preservation and stands as a tangible witness of the workmanship of by-gone days.

On the accompanying picture is seen one of the larger editions of the Bible, printed in three volumes, which dwarfs a copy of one of the world's smallest complete Bibles, which stands before it. The *Era* is standing there beside them, acting as a medium of comparison.

Said Herr Thiennes: "The three-volume edition of the Luther Bible is quite modern, having been printed as late as 1770 in Tuebingen, here in Germany. The small one was printed in London in 1885 and is so small that one can easily conceal it in his hand. These Lilliputian qualities, however, don't detract from the fact that the whole story is written on its 876 pages. The print in this book is so small that a magnifying glass is necessary to make the words legible."

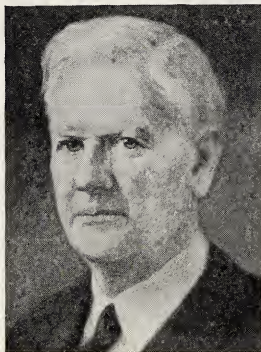


On the Book Rack

STORIES OF LATTER-DAY SAINT HYMNS

(George D. Pyper, 1939. 212 pages, illustrated.)

THE widely beloved General Superintendent of the Desert Sunday School Union has here brought together facts collected over a lifetime of association with the music of the Church, and has breathed into them the "breath of life" so that each hymn, with its composer and its author and the manner of its coming into being, becomes a living entity and takes unto itself strength and new meaning as it is sung by Latter-day Saint congregations. Some persistent errors and misconceptions as to origins, etc., are corrected, and many significant historical items are uncovered. More than two-score hymns are so treated. The basis of the volume was a series of *Era* articles appearing in recent months to which have been added further hymns, and a sketch of the first Latter-day Saint hymn book, the Salt Lake Tabernacle, its choir, its organ, its conductors and organists. As in his *Romance of An Old Playhouse*, the author has here combined historical values with a basic understanding of the people and principles behind it all—and for good measure there is engaging reading and much of the personality of George D. Pyper.—R. L. E.



GEORGE D. PYPER

treated as a sacred record, divinely brought to light.

In three parts the book deals with the history and geography of Jaredites, Mulekites, and Nephites. The routes taken from their homeland by these peoples is interestingly told. The physical conditions of the lands in which they settled, and the locations of their cities, one to the other, are described. Key places, such as the narrow neck of land, the narrow passage, the sea east, the sea west, the land north, and the land south, are discussed convincingly. Pictures and ideal maps amplify the text. The author modestly say that "the greatest contribution of their work is the contention that the lands and peoples of ancient America were limited in extent." Nevertheless, a mass of material helpful to Book of Mormon readers cover the pages of the book.

This is a worth-while volume for all lovers of the Book of Mormon. The authors are to be congratulated upon having done a fine piece of work, which will advance understanding of the "Nephite Record."—J. A. W.

HITCH-HIKING WITH JIMMY MICROBE

(Virginia and Drew Jacobsen and Lyman L. Daines, M. D., The Reilly and Lee Company, Chicago, 1939. 86 pages. \$1.00.)

CONTINUING the delightfully informative *Adventures With Jimmy Microbe*, this second volume comes to an eagerly expectant audience. The authors, one of them a doctor, know whereof they speak, and since all of them are parents, they make their knowledge inviting to the youngest and the oldest members of the family. The illustrations in color by Kay Russon live up to the interest which the artist aroused in the former volume.

In this second Jimmy Microbe story, we find the hero eager to teach his younger brother, Lacy, how to avoid getting mixed up with the bad microbes. In teaching Lacy how bad microbes are conveyed from place to place, the venturesome Jimmy also teaches boys and girls indirectly how they may avoid many illnesses and infections.

The authors of this book are all Latter-

day Saints, active in their Church affiliations. Dr. Daines is a member of the General Board of the Young Men's Mutual Improvement Association. It is hoped that all families will have access to this book.

—M. C. J.

COLTER'S HELL

(Grace Johnson, Maple Publishing Company, Los Angeles. \$2.00.)

TO THOSE who intend to make the trip to Yellowstone Park this summer, and to those who would like to read a stirring tale of adventure and romance, *Colter's Hell*, by a native Utahn, will find hearty acceptance. Into the fascinating history of the Park, Miss Johnson has introduced the venturesome exploits of bandits and robbers and a poignant love story.

The author has a wide background for the book since she herself worked in the Park and learned to love its unusual history as well as its remarkable grandeur. Certainly, the author has done much to arouse a similar response in the hearts of those who read her novel.—M. C. J.

FIGHTING FOR LIFE

(Josephine Baker, M. D., Macmillan Company, New York, 1939. 260 pages. \$2.75.)

DR. BAKER became an M. D. in 1898, a member of the New York department of health in 1901, director of the Bureau of Child Hygiene in 1908, and in 1922, a consultant to the Children's Bureau of the United States Department of Labor.

Into this story of her life, she traces the development of child welfare during the past forty years in the United States. But she does more than that. She traces that development on a tapestry which is rich with the picturesque figures of the day: Louisa May Alcott, whom she remembers vaguely as "a very gentle and a very tired old lady"; the Smith brothers, inventors of the famous chopdop, who were so generous to the townspeople; Elizabeth Blackwell, the first woman in modern times to be graduated in medicine with the degree of M. D.; her sister, Emily Blackwell, head of the New York Infirmary for Women and Children and of its Women's Medical College; Typhoid Mary; Tammany Hall; and Theodore Roosevelt.

Those who would learn the progress in child welfare in the United States will find this book invaluable. All readers will find it intensely interesting.—M. C. J.

ENCHANTED ISLAND

(Edith Wire, Illustrated. Can be purchased at Desert Book Company or Z. C. M. L., Salt Lake City, Utah, 1939. 51 pages. 75 cents.)

THIS children's story tells about the adventures of Miss Sassyfras, whose mother, because she was kind, had been given a magic umbrella. With the magic umbrella Miss Sassyfras went to the Enchanted Island where she was plagued by a wicked old hermit. Fortunately, Miss Sassyfras had some very good friends among the Brownies and Dwarfs on the island and they helped her, and in turn she helped them escape the traps which the old hermit had set for them.

Children will find much pleasure in reading this book, which was written and published by Miss Wire.—M. C. J.

(Concluded on page 486)

AN APPROACH TO THE STUDY OF BOOK OF MORMON GEOGRAPHY

(J. A. Washburn and J. N. Washburn. New Era Publishing Company, Provo, Utah, 213 pages, illustrated, \$2.00.)

THE important spiritual message of the Book of Mormon is best comprehended when read with some knowledge of the environment, geographic, social, and economic, of Book of Mormon peoples. To that, all Book of Mormon students agree, as is shown by the writings of Orson Pratt, George Reynolds, B. H. Roberts, and others.

Happily the ancient writers of the Book of Mormon included many references to the nature of the countries in which they lived, their peoples, cities, and resources, as well as to the wars and commotions among them. A careful assembling and organizing of this material has already done much to assist readers of the American witness for God.

Especially intriguing has been the geography of the Book, for history is always more easily and understandingly read when the geography of the theatre of action is known, though only in part. Therefore, every Book of Mormon writer has touched upon the geography of the Book. Latterly, several competent, earnest students, in light of accumulated knowledge, have given attention to the subject.

The book here reviewed, written by father and son, is born from years of careful study of Book of Mormon geography as revealed in the Book itself. It is frankly "an approach" to the subject, free from dogmatism, reticent in identifying Book of Mormon places with existing localities, but courageous in pointing out possibilities as well as impossibilities. The book employs the scientific method: facts are assembled; inferences set up; with a clear announcement that other explanations may be found to be correct. At the same time the Book is

Poetry

GRANT ME THE WAY

By Claire Stewart Boyer

I HAVE seen beauty in such foreign places—
Desert and bog, weary and wilful faces;
O help me, God, whatever winds may bleach
My hopes, whatever floods may overreach
My plans, to know what beauty has to
teach:

I cannot take thy gifts, O World, unless
I, too, can leave the touch of loveliness;

Let me lift eyes of mercy to the proud;
Let me serve tenderly the sorrow-bowed;
Let me face valiantly the jeering crowd.

I have known beauty through the words of
sages,

Philosophers, and poets of the ages;
Help me, O God, to shape the words I say,
So that some kindly thought I speak today
Will have eternal grace; for this I pray.

I cannot take their beauty without giving;
This is but gratitude, dear God, for living:

Let me give courage, crimson as the rose;
Let me give faith, deep as the drifted snows,
And love more chaste than any lover knows;

Grant me the way of Beauty; let me give
A little blessedness each day I live.

FOR EVERY TEAR

By Eva Willes Wangsgaard

ONCE on this spot a scraggly sagebrush
grew,

Distilling pungence on the desert air,
Spreading gnarled limbs to make a rendez-
vous

For scurrying lizards and the quivering
hare.

Into this land, intrepid ones, you came,
Grubbing the sage to plant your precious
seed;

Labored and scorched beneath the sun's
gold flame,
Giving you all for a strange new creed.

Sharpened by hunger and an anxious heart,
Your eyes went searching for each sticky
leaf.

Curling from twig or loam. A host apart,
You built an empire out of faith and grief.
Now from that sage-fed soil, O Pioneer,
I offer you a rose for every tear.

IN MY GARDEN

By J. E. Halverson

WHEN I stand in the midst of my garden,
I feel a sense of the divine,

With gay flowers, so rich in aroma—

The violet, the rose, and the vine.

At dawn's awakening, birds are singing,

In cadence, with flowers in bloom.

The sweet notes and the fragrance are
bringing

Summer's promise—bright days of June.

My garden so love-some its beauty,

Rose, lilac, and fern in grot,

As I gaze on the infinite blending,

What lessons these wonders have taught!

O! fool, how canst thou say, God is not?

In my garden—I have a sign,

I see with my soul! I feel the warm glow!

I'm sure that God walks in mine.

TO A MOTHERLESS LAD

By Kathryn Kay

SO VERY much of friendliness she gave,
she can't depart
from us who go on living. We can save
deep in each heart
a tiny space where we can keep alive
in secrecy
a memory all our very own, for I've a
theory

that as we gaily contact those we know,
they give to us
a part of them. That's why all life is so
continuous.

There is a bond of life eternally infrangible,
and it takes greater faith when it must be
intangible.

We knew her, therefore we must never feel
that we're bereft,
but rather that we are enriched and we'll
be proud she left

so much of her with us. We are more
blessed than anyone
because of you—and you have most and
best—you are her son!

DEATH IS A WAY

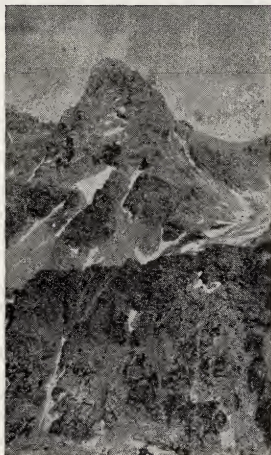
By Jean Rasey

LIGHT shall window every soul
That dark may have no fear—
Death is but a pleasant stroll
Upon a new frontier!

PINNACLE

By Kathrya Kendall

THE road to age is ever upward,
And the climb is hard and new,
But upon the highest mountains
One obtains the grandest view!



HOPE

By Kathrine Hymas Williams

HOPE is a bird
Upflung from the withered,
Frost-stiffened grass
That grows
Where ruts have deepened;
But, brighter-feathered,
He flies toward a sunset
Of rose.

HEARTSEASE

By Ester Lee Carter

WHEN velvet pansies lift their happy
faces
To smile at me from quiet, shaded places,
They seem like hoped-for children—and I
see,
Within my heart, small arms reach out to
me.

GOALS

By Cristel Hastings

I HAVE seen a high hill
Bathed in sunset glow
While a purple valley
Lay at peace below.

I have seen horizons
Melt into the sea
While a plaintive wind song
Found its way to me.

Why should I seek horizons.
High hills, or sunset skies?
I have seen the love light
Dancing in your eyes!

PETITION

By Edith Cherrington

IF somewhere in Your mansion in the sky
You have a room with windows to the
sun

Which look upon the street where crowds
go by,

Please, will You reserve it, Lord, for one
Who may be coming soon?

She'd like to sit
Beside the window in a rocking chair
And watch the angels pass, and dream and
knit.

She is not a woman who would care
For harps and trumpets or for streets of gold.
Heaven, to her, would mean enough to eat,
A shawl! that would protect her from the
cold.

A new print dress, and shoes that fit her feet.
Heaven would be release from poverty.
And from the constant worries that occur—
The small necessities of life would be
Heaven to her.

PRADISE

By Frances Hall

PRADISE is a look in honest eyes
And no word said;

Praise is a gentle cupping hand
On weary head;

Praise is a smile that makes the heart
Feel richly fed.

The Church Moves On

PRESIDENT CLARK OUTLINES WELFARE PLAN AT CITIZENS' CONFERENCE

EMPHASIZING the fact that the whole problem is essentially a question of spirituality rather than of finance or economics, President J. Reuben Clark, Jr., discussed and explained the Church Welfare Program to some 250 business men of the nation attending the First Citizens' Conference on Government Management held June 20, at Estes Park, Colorado. A part of President Clark's message to the conference was carried by radio network, as was also an address of Col. F. C. Harrington, WPA Administrator, who gave explanation of the government's program of work relief.

President Clark made clear the doctrinal background for the Church undertaking, and in his detailed explanation of the operation of the Welfare Program, included a description of the Church organization.

DR. F. S. HARRIS LEAVES ON PERSIAN COMMISSION

DR. FRANKLIN S. HARRIS, president of Brigham Young University at Provo, left early in July to accept a commission from the government of Iran (Persia) to reorganize its entire department of agriculture. Recommendation for the appointment came from the United States departments of state and agriculture.

Dr. Harris has been granted a year's leave of absence to permit him to accept the distinguished position. In his absence, Dr. Christen Jensen, dean of the graduate division at B. Y. U., has been appointed acting president.

Dr. Harris has previously participated in several international agricultural projects. At the close of the World War he was employed by the Canadian Pacific Railway at Alberta to direct agricultural settlements. In 1929 he traveled to Russia to aid in colonization work for the U. S. S. R. He has also received inquiries from Greece and Mexico seeking his aid with agricultural reorganization problems.

Dr. Harris, who has been president of the Church university since 1921, is accompanied on his trip to western Asia by Mrs. Harris.

ALEXANDER SCHREINER RESUMES TABERNACLE WORK

ON LEAVE of absence during winter months for the past nine years, Alexander Schreiner, Tabernacle organist, has now returned to the Tabernacle console for full-time activity.

Since 1930, Elder Schreiner has served as organist and lecturer on music at the University of California at Los

Angeles, where he was also dean of the Los Angeles chapter of the American Guild of Organists and organist and director of music at the Wilshire Boulevard Jewish temple. Under the late John J. McClellan, Elder Schreiner was made a member of the staff of Tabernacle organists in 1924, and upon the death of Edward P. Kimball became senior organist.

Dr. Frank W. Asper will also continue to serve as Tabernacle organist. Wade N. Stephens remains assistant organist.

CHURCH DEDICATES FIRST CHAPEL IN SOUTH AMERICA

THE first Latter-day Saint chapel to be constructed in South America was dedicated Easter Sunday, April 9,

in Buenos Aires, Argentine Mission, as part of proceedings of a three-day semi-annual mission conference. Upwards of three hundred people attended services in the trim, white building situated on the corner of Tonelero and Canana de Gomez streets in Argentina's capital. Under the direction of President Frederick S. Williams, missionaries met with members and friends in Priesthood and auxiliary meetings and a contest roadshow presented by mission branches. Pictures and favorable accounts appeared in the Buenos Aires *Herald*, English-language newspaper, and in the *Mundo*, Spanish publication.

Preliminary planning for the chapel was begun by former mission presidents Reinhold Stoffer and W. Ernest Young.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED JUNE 12, 1939—DEPARTED JUNE 22, 1939

Left to right, first row: Hibbert Beesley, Robert Shupe, Chlo Anderson, Pearl Olsen, Gwendolyn Millett, Lorena Madsen, Eleanor Amott, Jane Huffaker, Theris Astle, Lavon Farmer.
Second row: Mrs. Don B. Cox, Grant B. Shaw, David H. Myers, Bonna Ashby, Thyra Larson, Blanche Harrison, Maurine Reeder, Mildred L. Schwantes, Arthur R. Carlson, Elliot Rich, President Don B. Colton.
Third row: Newell McKee, Carl Boelwig, Arvid Record, Rera Vickers, Ada Olsen, Shirley Weight, Louise Torgersen, Jay Wilson, Jessie Warner, Scott Whitaker.
Fourth row: Richard Douglas Pail, Rerice F. Severson, Wallace Tolley, Thomas Gibbons, Keith H. Bates, Lawrence Erskine, Hubert Bennett, Rex Pace, Grant Jacobson.
Fifth row: William E. Berrett, Ferd Nelson, Lant Haymore, B. Vadier Mumford, Carlos Yeates, Gordon Hoxie, Charles Robinson, Milan D. Smith, Forrest Greene, Clark Fails.
Sixth row: Donald A. Rowberry, Stephen Clark, Craig Decker, Leonard Haymore, Floyd L. Thompson, William Thayne, Milton Wellenmann, Richard Norda, Warren Carr.
Seventh row: Donald Paulton, Jr., Norman Howells, Walter Welli, George Ivins Cannon, Clyde B. Dixon, Reid J. Beckstrom, Wynn Fife, Monroe Paxman.
Eighth row: Chad Bertelsen, Edwin C. Cox, Arlo Nuttal, Jay L. Chatterley.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED JUNE 26, 1939—DEPARTED JULY 6, 1939

Left to right, first row: Clyde Tabet, Grace Holley, Esther Nemeika, Jessica Udall, Vera Howard, Madge Pierce, Elsie C. Williams, Frances Merrell, Grace Foster.
Second row: Charles Jenkins, Jr., Arvid Fredrickson, Orville Webb, Earl Read, Budge Clay, George Merrill, Nolan Taylor, President Don B. Colton.
Third row: Boyd Ostler, Laurence Cooper, Robert Worley, Frederick Balli, Wendell Westover, Cleo Yeaman, Wayne E. Call, Merin Andrew, Russell J. Madsen.
Fourth row: Darrell Reeder, Spencer Bingham, Max Martin, Carl Racker, Wayne Lee, Lloyd Gunther, Thomas E. Wilding, LeRoy Taylor.
Fifth row: Raymond H. Walton, Charles Tolman, Karl Linwall, Clyde Jones, Sam Francis, Elwood K. Whitehead, Van Wiley, Sherman Parker, Max Murdock.
Sixth row: Neil Stewart, Robert Johns, Joel Richards, Donald L. Brown, Owen Dale Barnett, George E. Lyon, Joseph Loertscher, Paul Martin.
Seventh row: Clive Larson, Raymond Shaw, Frank Terry, William E. Berrett, Instructor.

DEATH ENDS CAREER OF JANNE M. SJODAHL

A former editor of the *Deseret News* and prolific writer on Church topics, Janne Mattson Sjodahl, 85, died Friday, June 23, in Salt Lake City of causes incident to age. (See page 460 for an appreciation and biography.)

DEATH CLAIMS PIONEER OF 1847

HULDA CORDELIA THURSTON SMITH, 93, one of the last three known survivors of the pioneers who entered the valley in 1847, died July 9, in Lewiston, Utah.

Born in a prairie schooner on the plains of Iowa, June 1, 1846, while the family was traveling westward in the exodus from Nauvoo, she spent her childhood in Weber Valley. Her husband, Willard G. Smith, presided over the Saints in Morgan for more than thirty years as bishop and as first president of the stake.

Sister Smith taught the first school in Morgan county and presided over several auxiliaries. She completed a course in what was known as the Utah Medical College, conducted by Dr. Kohler, received a certificate in 1881 to practice in Utah, and served her community for many years.

Sister Smith was the mother of twelve children, nine of whom reached maturity. Twenty-eight grandchildren and thirty-three great-grandchildren are living today.

The two remaining survivors of the companies of 1847 pioneers are Mrs. Manomas Lovina Andrus of St. George and Mrs. Mary Ann Park Brockbank of Salt Lake City.

PIONEER GROUP TO MARK HISTORIC LOCATIONS

THIRTEEN markers commemorating noted events and places in Church history are being constructed by the Daughters of Utah Pioneers. The state central company is furnishing bronze plaques and the local camps of the organization are building appropriate settings for them.

Among the markers being erected, some of which were ready for dedication on July 24, are a monument in Omaha marking the first camp site established by the pioneers early in 1847 after leaving Winter Quarters, one in San Francisco at the landing place of the ship *Brooklyn*, which carried a party of pioneers around Cape Horn, and one in Honolulu commemorating the arrival of the first missionaries in the early "fifties."

Other events and places to be commemorated are: Bicknell, Wayne county, old Relief Society Hall; Elko, Nevada, Fort Halleck; American Fork, first public schoolhouse built in Utah after the legislature established a free school system; Willard, the pioneers of that community; Heber City, peace

treaty between white settlers and Chief Tabby in 1867; Kaysville, Weinel grist mill; Santa Clara, Swiss pioneers of 1861; Richfield, first settlers of Sevier county; Oakley, an old Indian trail; and Tooele, the old South church.

REORGANIZATION OF TOOELE, NEVADA STAKES EFFECTED

ALEX F. DUNN, with Ross Gowans and Charles A. Hymas, counselors, and Sherman Lindholm, stake clerk, was appointed June 25 to preside over the Tooele Stake as part of quarterly conference proceedings. The new presidency succeeds Alfred L. Hanks, who has served for the past ten years, and his two counselors, Edwin M. Orme and Moroni H. Ostler. Alfred M. Nelson was also released as stake clerk. Reorganization of the stake boards of the M. I. A., Relief Society, and Primary was effected at the same time.

On June 18, at quarterly conference of the Nevada Stake, President Elmer E. Hinckley was released along with second counselor John Earl Horton, and succeeded by Fred C. Horlacher, president, with Ivan Call retained as first, and Huish Yates appointed as second counselor.

Owen Udell Call was sustained as bishop of the Ely Ward, succeeding John M. Sorenson; and Herbert Ulig as bishop of the Metropolis Park, succeeding J. G. Latimer.

SNOWFLAKE STAKE NAMES NEW LEADERS

At quarterly conference held Sunday, July 2, President Samuel F. Smith and his counselors, Joseph Peterson and David A. Butler, were released as the presidency of the Snowflake Stake, Arizona. Succeeding them are David A. Butler, president, with Jesse M. Smith and Marshall H. Flake as counselors. Stake clerk J. Lester Shumway was retained with all other stake officers.

President Smith, successor to his father, Jesse N. Smith, who served from the creation of the stake in 1894 until his death in 1907, had been stake president for over thirty-two years, one of the longest terms in the history of the Church. Since 1907, Snowflake Stake has grown from six wards with a membership of 1,635 to thirteen wards with a membership of 4,058.

CHURCH OBSERVES CARTHAGE, NAUVOO ANNIVERSARIES

APPROPRIATE services throughout the Church on June 24 and 25 commemorated the founding of Nauvoo a century ago and the martyrdom of the Prophet Joseph Smith and his brother Hyrum in the Carthage Jail ninety-five years ago. In many ward and stake meetings tribute was paid these events; a special program, on which were heard tones of the Nauvoo temple bell, now

displayed in the Bureau of Information in Salt Lake, was broadcast during the regular Church Sunday evening hour; and in Nauvoo and Carthage, Illinois, hundreds gathered to participate in memorial exercises, including pageants, a sunrise service, and musical and recreational programs. Delegations from Utah, Illinois, Iowa, Wisconsin, Indiana, Ohio, Michigan, and elsewhere were welcomed by local residents, who opened their homes for lodgings and provided transportation to points of interest.

Plans were discussed by Illinois state representatives for creating a state historical park in the area and for giving the temple site to the Church again, with the understanding that a suitable memorial be erected there.

Now Carthage, the jail structure has been restored to its original condition. Plans and data were supplied from the archives of the state of Illinois.

TEMPLE SQUARE VISITORS EXCEED THOSE TO PARKS

SOME 335,000 visitors were shown through Temple Square, Salt Lake City, during 1938 by the guide service furnished free by the Church. This number exceeds the annual visitors to Yellowstone National Park, still the leader among the national parks in number of visitors. Current registration at the Bureau of Information is establishing new records.

Transportation, oil, and guide service companies, concerned with tourist traffic, have long used the annual number of visitors to the grounds as an index of expected volume of vacation travel.

June 4, 1939

Wilford Ricks succeeded LaVern Wilkinson as bishop of the Firestone Park Ward, Los Angeles Stake.

June 16, 1939.

Rapid growth in membership necessitated division of the Baldwin Park Ward, San Bernardino Stake, creating a new branch known as the Monrovia Branch, with Harold Coleman as president. At the same time Leland J. Payne was appointed to succeed Ross Dana as bishop of the Baldwin Park Ward.

July 2, 1939

Elder Richard R. Lyman of the Council of the Twelve dedicated the \$56,000 combined ward chapel and stake tabernacle of the Snowflake Ward, Snowflake Stake, Arizona. Distributed was an historical pamphlet recounting ward history since 1879.

July 9, 1939

After an absence of some three months spent on an official visit to the Tahitian Mission, Elder Rufus K. Hardy of the First Council of Seventy returned to Salt Lake.

(Concluded on page 494)

Editorial

We Acclaim!

AN ARTICLE displayed in a shop window on Boston's Tremont street interested us. When we asked how much it would cost to ship it to Salt Lake City, the dignified proprietor of the beautiful store became garrulous.

"You are from Salt Lake City?"

"Yes, sir."

"Well, while I have never been there, I feel that I know your city. Every Sunday morning for years I have listened to the Tabernacle broadcast."

"Then you have been a listener since its beginning. You must like it."

"I more than like it; I love it. It feeds me. Throughout the week I look forward to it. For several years it has been part of my Sunday worship."

"That is high praise."

"Yes, the grand tones of the organ, and the blended voices of the choir stimulate my spiritual nature; and even more am I touched in my heart by the sermonettes of Richard Evans, your announcer, whose concisely worded, yet profound thoughts, spoken with quiet sincerity and a pleasing voice, set my thoughts a-flying onward, upward into regions that make me a better man throughout the week. I wonder where he gets the material that he writes into his weekly message?"

As we turned to leave he said: "Tell Richard Evans and the Choir that nearly ten years of listening to them has made me a happier and a more useful man."

.....

Over the continent and beyond the seas, thousands upon thousands bear witness to the help that the Tabernacle broadcast has given, through the beauty of the music of the Choir, and the eloquent wisdom of Brother Evans' "spoken comments."

Only the singers, unpaid and devoted, the organist and director, and the producer-announcer know the devotion and toil that have made the broadcasts possible. The Lord, under whose all-seeing eye they have labored, also knows; and He will continue to pay in the rare coin with which happiness may be bought.

The *Era* offers its congratulations to all who have made this notable broadcast successful—a broadcast unique in that it has continued, nationwide, uninterruptedly for a decade. May it continue for many decades to lift human hearts into the warmth of the Lord's love and truth!

.....

The unfolding purpose of God is like a scroll of light in the heavens. Every discovery and invention may be used for the dissemination of Gospel truth. Radio came; and now every ear may hear. Shortly, every eye may see. We are approaching the time when every knee shall bow, and every tongue confess that Jesus is the Lord.—J. A. W.

"Sentence Against An Evil Work"

SOME of us find ourselves at times in an attitude of resentment or envy toward the apparent prosperity and well-being of those whose seeming success and good fortune have been achieved by practices which conform neither to the laws of men nor of God.

Particularly to young and immature minds, that such things are permitted to continue is sometimes taken as justification for departing from straight ways and following crooked paths on the supposition that if evil may be committed with impunity and with profit by some, why should others not have their share of the spoils thus obtained?

All of which goes to prove that the world has not changed much these many centuries and that human nature is still the most constant thing in all the universe. For even in his day, the ancient "Preacher" was shedding the light of his wisdom upon this situation when he said:

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God . . . but it shall not be well with the wicked. (Ecclesiastes 8:11-13.)

Let this invariable truth ring through the soul of every man who wants life to be worth living here or hereafter: There is no gain of any kind or amount that a man may accrue unto himself by any legal or moral irregularity of whatsoever degree that is worth the price he pays for it. And there never was a man who ever gained anything by any questionable shortcut, but who, at some point along the eternal journey of a human soul, would not pay any price if he could reverse the processes of time and undo that which had been done.—R. L. E.

Invite Your Soul

DURING the languid days of autumn, there comes a quiescent mood indicative of the deep sleep which will soon envelop all nature. Into the lives of human beings, some of this feeling should penetrate. In the present world of bustle and activity, Walt Whitman's statement, made so many years ago, when he said: "I loaf and invite my soul," should be an admonition to all. If man works constantly without periods of rest, time becomes his master, not his servant. In his struggle to keep up with time, man often loses his most precious possession: mastery over his soul.

During this season, lie under the trees and contemplate the heavens, not the earth. Even as we love the bounties and beauties of this earth, it is by the kindness of heaven that the earth brings forth her fruits for our material bodies. Let us lift our eyes more frequently to the Giver of the bounties, rather than be earth-bound by the gifts.

Let us take time for meditation in order to gain a vision of what may be accomplished. Inspired moments are precious and far-between. Through our periods of rest, snatched from a busy life, we may attune our souls so that inspiration will work to make us the instruments of a Higher Will.

—M. C. J.

EVIDENCES AND RECONCILIATIONS

xv. Does Higher Education Tend to Diminish Faith in the Gospel?

HIGHER education usually means education beyond high school. Since the main purpose of education, lower or higher, is the same, the above question should probably read, "Does education tend to diminish faith in the Gospel?"

Really, the constant advocacy by the Church, over a hundred years, of study and learning should be a sufficient answer to this question. Schools and universities mark the course of Mormon history. Today, the largest single expenditure of the Church is for education. Mormon students are found everywhere in collegiate institutions. In proportion to its membership, no group of like size in the world has higher literacy or more graduates of colleges and universities. The Church has ever been mindful of the doctrine that "The glory of God is intelligence"; and its great objective is to become increasingly like God.

The Church could not do otherwise, for the revelations to the Prophet Joseph Smith are replete with instructions to gather knowledge. Note the following among many that might be quoted:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D. & C. 88:118.)

And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. (D. & C. 90:15.)

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. (D. & C. 88:78-80.)

Brigham Young declares in one of his sermons:

We shall pluck fruit from the tree of knowledge, and taste, then shall our eyes be open to see, our ears to hear, and our hearts to understand. . . . We shall get wisdom by reading and study. We should introduce the best books into our schools for the education and improvement of our children.

. . . Every discovery in science and art, that is really true and useful to mankind, has been given by direct revelation from God, though but few acknowledge it. . . . Fields and mountains, trees and flowers, and all that fly, swim or move upon the ground are lessons for the study in the great school our heavenly Father has instituted for the benefit of His children. Let us explore this great field of information that is open before us in good books, and in the great laboratories of nature. . . . Education is the handmaid of honest labor. (*Journal of Discourses* 10:369, 370.)

If education had been found to destroy faith, such support would not have been given it.

The true objectives of education—to gather

knowledge, and to learn how to use it for human welfare—are fully accepted by the Church. Therefore, any decrease of faith among educated men does not depend upon their education, but upon some other coincident factor or factors, for example:

Faith in the Gospel is much like a living organism. To be healthy and vigorous it must be fed. If starved, it sickens, weakens and may die. Loss of faith may always be traced to neglect, mistreatment or sin.

The food of faith is simple but imperative. Knowledge of the Gospel must be maintained and increased by regular, continuous study; and this knowledge must be made alive by active obedience to the practices and requirements of the Church. Real intelligence or wisdom, the true purpose of education, is a compound of knowledge and the use of that knowledge for human welfare, that is, according to the plan of salvation.

Neglect to maintain familiarity with Gospel principles through regular study, coupled with neglect to practice Gospel precepts in daily life, is a fruitful cause of loss of faith. It is always a pathetic picture to see a man who through long studious years has moved towards an advanced degree in some academic discipline—chemistry or biology, English or economics—but who during that time has given only passing attention to his religion—sit in judgment on the Gospel. It is an erroneous assumption on his part, unworthy of an educated man, that knowledge of the Gospel comes as it were, with breathing, while to secure academic knowledge requires toil and more toil.

One wonders at the intelligence quotient of the man who does not comprehend that the prayerful man alone can pass upon the virtue of prayer; the Word of Wisdom keeper upon the Word of Wisdom; the tithe payer upon tithing; the regular student of the Gospel upon the content and meaning of the Gospel, and so on throughout the several Gospel requirements. Some so-called educated men make themselves absurd by passing opinions on spiritual matters when they live only material lives. To become an adept in religion—which includes the science of human behavior—requires more study and practice than to become the master of any one of the many groups of knowledge recognized by collegiate institutions. And one cannot depend on previous knowledge. The past fades away with the progress of time. Every person whether in religion or science must keep his knowledge fresh and up-to-date, else he goes "on the shelf."

The student who, every day, will place his needs before the Lord, who will spend say ten minutes in Gospel study, and conform to Gospel requirements, will find his faith grow as he increases in secular knowledge. His understanding of the true meaning of all his efforts will become clearer and more comprehensive.

Excuses for neglect of Church duties are easily found by students of higher education. There may be no Church meetings in the university town; and the Sabbath is spent as any other day. Urgency of work makes prayers irregular. A meagre purse justifies disobedience to the law of sacrifice. These are specious excuses, (Continued on page 505)

EDUCATION

The Church University is established to prepare youth for the rich experience of **living**—not merely for the earning of a living.

Training for vocational success is an important part of education, and the University gives it proper emphasis. Its large faculty, its modern equipment, and its broad curriculum provide an excellent foundation for proficiency in the pursuits of life.

More vital than this, however, is the education of the heart and spirit which is gained by the young men and women who enter the portals of Brigham Young University. This added inspiration in the atmosphere of the institution founded by our pioneer leader prepares youth for the future that is theirs—membership in the Church and leadership in the America of the twentieth century.

The Colleges

APPLIED SCIENCE

COMMERCE

ARTS AND

EDUCATION

SCIENCES

FINE ARTS

Autumn Registration

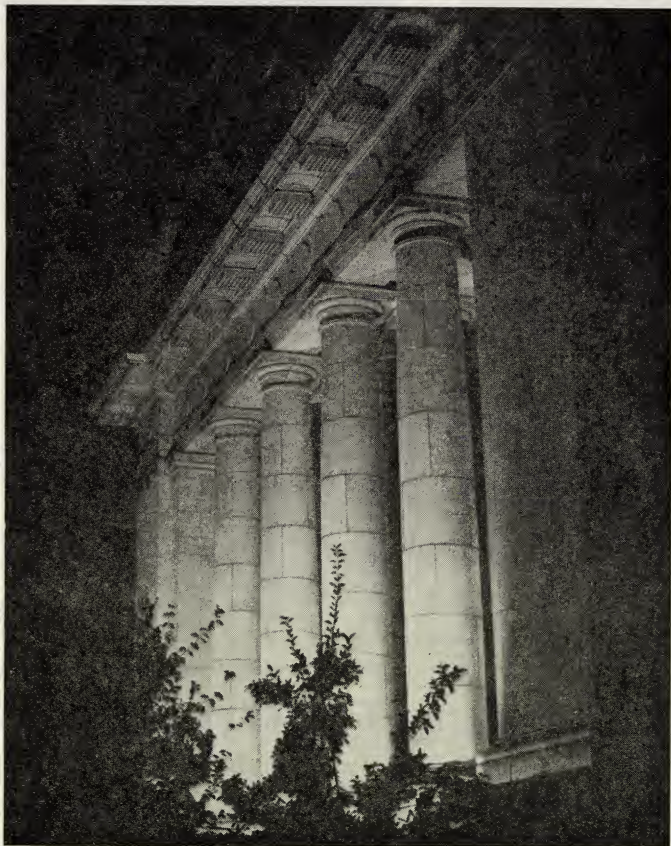
September 22, 23, and 25, 1939

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BRIGHAM YOUNG

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The lighted pillars of the Maeser Memorial Building symbolize the "inner light" of inspiration at B. Y. U.

NG UNIVERSITY

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HOW MOTHERS CAN BUILD CHILDREN'S VOCABULARIES

By Dr. Deta P. Neeley

A CHALLENGE to Mothers. Vocabulary building has great significance when we realize that "words are the tools with which we think." Since words and thoughts are inseparable, mothers are faced with a real challenge, for the child's thoughts supply the dynamo, or drive, which urges him on to action to achieve his desires and goals. Parents must recognize the fact that what the child is, he grew to be, to a great extent, while at home before he entered school. Even during his school years new patterns of his personality are being molded, for the most part, in his home. The springs of his emotional life are there.

While the responsibility is enormous, mothers have the greatest opportunity, for it is during the early years of the child's life that the most lasting impressions are made. Mothers can instill in their children during early childhood an adventurous good will toward all people, and set up standards of service to society which may determine whether or not we shall maintain a democratic society with all the privileges and obligations it implies. It is a difficult thing to mold life, and crude instinct is not enough to guide mothers in the wise handling of their infants and young children. Their success in helping the child to develop best will depend on how well they are able to build upon the best habits, feelings, and attitudes he has. There is nothing which requires such untiring patience, such compassionate good will, such human understanding, and such cheerful perseverance.

Suggestions for Gaining Power of Expression. Nothing in all the world is quite so wonderful as to sit down with a child, enlarge his horizon, push back the foothills, and enrich his understanding of the mystery of life. Any person who has traveled in a foreign country, where the language and signs are strange, will understand how helpless the child feels without words to express himself. The power accruing to the child from the satisfaction of being able to express himself so that he is no longer self-conscious and tongue-tied, develops self-reliance, which will in a large measure free him to realize his best self.

In order to gain power of expression there are a number of things to remember:

1. Be aware of that fine discrimination expressible in words—finding the word that expresses the thought exactly.
2. Subject matter must be drawn from the child's imagination or experience—for there can be no adequate expression without clear, vivid impression.
3. Graciousness.
4. Sincerity.
5. Warmth and sympathetic understanding of other human beings.
6. Just enough humility to remember that he himself lives in a glass house.
7. A cultured voice that flexes easily through the gamut of emotions.
8. A thorough understanding of the words used, together with clear enunciation and correct pronunciation.



9. Simplicity—the simplest men are always the strongest men and the simplest utterances are likewise always the strongest utterances. Pompous and mystifying language usually evidences a lack of clarity and completeness in thinking; it certainly evidences a failure to realize an obligation to influence others.

Shall We Teach Colloquial Language? Language that we use in every day life is of a colloquial type. The unfortunate gap that yawns between the English of life and the English of school has not been bridged. Colloquial language is characterized by loose, free-flowing sentences; by contradictions and elisions; and by a style that runs naturally and somewhat negligently into slang, idioms, and the easy diction of the vernacular. It is basically the English lan-

guage, the oldest and most respected, the most democratic, the most versatile, and the most useful means of expression and communication. The school has generally been opposed to colloquial language; it has preferred a basic style that is either formal and bookish or, on the other hand, literary—either one, of course, worthy in its place. The keepers of the well of English have striven hard to keep it undefiled, but all to no avail. Their failure is due to the fact that they have been opposing the very genius of the language; their tiny rules have been in direct opposition to elemental laws. As soon as parents and teachers begin to devote themselves to discrimination between desirable and undesirable slang, then they will be aligned with, not against, the pressures and processes of life.

Due to limited space it is only possible to draw attention to this controversial issue. To those readers interested in the subject, they will find Leonard's monograph, "Current English Usage," helpful. It was published in November, 1932, by the National Council of Teachers of English.

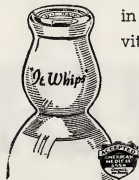
Ways of Building Vocabulary. Vocabulary can be and are being built in various ways. But perhaps the most effective ways mothers can help in the development of children's vocabularies are by means of the following: enrichment of experiences, story telling, poetry, dramatization, language games, and reading. Space will not permit a discussion of all items, therefore, only the first two will be discussed briefly.

Enrichment of Experiences. As the child learns the names of material things around him he unconsciously acquires a vocabulary commensurate with his experiences, be they real or vicarious. When the boy looks overhead and discovers an airplane the word and object are his. Later he may make his own airplane in play, and learn

CLOVERLEAF MILK FOR BEAUTY

If her teeth are to stay sound and even—if her bones are to grow straight and strong—she needs an ample supply of precious sunshine vitamin D every day. Cloverleaf

Milk is extra rich in this priceless vitamin.



Cloverleaf

Salt Lake's ONLY Irradiated Vitamin D Fresh Milk costs no more than ordinary milk—at your store or at your door.

the names of its various parts. It is important that mothers play with their children, for out of play not only grows the power of expression but life patterns. The boy with his airplane may some day be the man who flies across the continent, or Jane playing with mother, building and furnishing a doll house, may some day grace the White House.

Helping children find the right words to express the joy of playing in healthful mud, of paddling in clear water, the thrill of going barefoot, of being out in the rain, sliding down pine boughs, of climbing ledges

(Concluded on page 486)

Here's How—

POPULAR SCREEN ACTRESS
ADVOCATES MILK FOR
BEAUTY

POPULAR motion picture stars, including Bette Davis, winner of the Academy Award, are daily users of fresh milk.

Milk for more than six thousand years has been one of the most dependable aids to beauty.



BETTE DAVIS AS SHE APPEARED IN "JUAREZ"

Ten beauty secrets contained in milk are: Calcium, builder of strong bones and good teeth; vitamins A and G for vigor, resistance to infection, and healthy skin; sulphur, which aids the complexion; soda and potash, important acid neutralizers; phosphorus, which repairs and tones cell tissues; chlorides, which aid digestion; milk sugar for energy; and proteins for blood and muscle.

The modern woman makes a business of life—whether it is the management of a home, the care of children, or a job in industry. And she needs plenty of milk in her diet if she is to retain her efficiency and charm.

Milk is the basis of many facial creams and lotions, but it is more effective as a beauty aid taken internally. Milk is said to supply more nutrients to the body than any other single food.

No up-to-date mother would dream of bringing up her family without providing an adequate supply of fresh, pure milk. She knows what it does for her children in clear eyes, lovely complexions and strong bones. And what it does for them it can also do for her.

The day of the languid beauty is gone. The Lily Maid of Astatot is no longer the criterion of feminine charm. And the active, athletic girl who is our standard of beauty knows that she must eat wisely, choosing the foods that will enhance her loveliness and health. Milk and dairy products are the basis of such a diet.

Homing—

(Concluded from page 485)

and tall trees, the fun of driving a horse, sailing a boat, playing house, competitive games, singing, dancing, planting a garden, rhythm work, running and jumping—all add to the child's growth not only through the enrichment of vocabulary, but they also afford mothers opportunities to develop the child's character through right thinking.

Story-Telling. When your child comes to you and pleads for a story, what a wonderful opportunity is yours. The right story told to him when he is in a quiet, receptive mood will never be forgotten; its influence will follow him as long as he lives. The companionship of story-land belongs only to congenial souls. For that reason the mother, by means of stories, becomes the intimate companion, the loving and wise guide, the dearest confidant of her child.

The little child likes to hear the same stories over and over again. When he comes to know them well, he likes to help in telling, and if care is exercised in their selection and the exact reproduction of apt phrases and expressions given, soon the child will make them a part of himself and use them in every-day conversations.

While story-telling is an art, it can be mastered by thoughtful study and practice. Keep on trying, and ease in telling will eventually follow. In telling the story, forget yourself; think only of the story and the child who listens. Nothing else matters.

Little children should be told very simple stories, with few characters and much repetition—such as is to be found in "The Three Bears," or "The Little Red Hen." Mother Goose and other nursery rhymes naturally come first for little children in the home. These can be followed or mixed with simple myths and fairy tales. They like to be told stories regarding their every-day lives and about the things with which they are most familiar. They enjoy stories about animals, and when they do things that children do, an element of surprise and new delight is added.

The story should be worth telling. A story in which evil triumphs should never be told children, because its teaching is not in harmony with God's eternal laws. Children assimilate long before they analyze.

Bible stories are the most important stories we can tell children. Be sure to put nothing into the stories which the Bible does not put there. When the child grows older and begins to ask questions, be ready to guide and unfold the deeper and higher meanings of the stories. Bible language, which is brief, strong, and picturesque should be impressed upon children and some of the beautiful passages memorized. During the early years, when the most lasting impressions are made, when faith is simple, when the thought of God's presence and love is natural, the Bible stories should be told over and over again. Children should become as familiar with them as they are with their nursery rhymes.

On The Book Rack—

(Concluded from page 476)

ROMANCE OF THE NATIONAL PARKS

(Harlean James, Illustrated, Macmillan Company, New York, 1939. 238 pages. \$3.00.)

THIS is one of those delightful books that make either traveling or staying at

home, with it, a pleasure. The author is the executive secretary of the American Planning and Civic Associations and has therefore access to material which is authentic and interesting. Into the history of the movement for National Parks, the author has interwoven the poignant bits of romance which deal with the Indians who lived in the regions of the parks, the heart-breaking story of Nathaniel P. Langford's continuous struggle to make the government realize its opportunity in assuming the responsibility of keeping public these vast domains instead of letting them be ruined and exploited by private capital.

Into each of the parks, the author introduces the fascinating history of its discovery and its inclusion in the family of national parks.

Beautifully illustrated with photographs, the book becomes a welcome reminder to those who have made the trips and shows those who cannot take the trips the grandeur of this great country, America.

—M.C. J.

YOU'RE THE DOCTOR

(Victor Heiser, W. W. Norton and Company, New York, 1939. 286 pages. \$2.50.)

DR. HEISER will long be acclaimed for *An American Doctor's Odyssey*. In his newest book, Dr. Heiser turns the searchlight on the factors of living which make it enjoyable and worthwhile. In his beginning chapter, he forewarns that not all rules are safe to follow for all people, but he does state that given certain rules and studying his own body, each person can become in a measure his own doctor. Into his daily diet he will see that he has the needed vitamins, and he will not be misled into food faddism.

Dr. Heiser traces the development of hygienic measures in the United States and makes us proud of what our country has already accomplished in sanitation. He also points the way to greater accomplishments.

Dr. Heiser has the faculty of putting his information into most readable form. In this book, he has included material that should be available in every home.—M. C. J.

AMERICAN SAGA

(Marjorie Barstow Greenbie, Whittlesey House, New York, 1939. 640 pages. \$4.00.)

THE subtitle of this book gives pause for thought and room for hope concerning the future of American letters. It reads: "The History and Literature of the American Dream of a Better Life." This should stir every red-blooded American, and born of that stirring should come a high resolve to make the dreams of the founders of this country come true in the finding of a better life within this land.

Mrs. Greenbie is an accomplished writer and into the historical facts she has woven those factors which are part of all life at all times and must of necessity interest those who read. Although Mrs. Greenbie tells all the development of American letters from earliest times down to the present, she does it in so different a way as to make her book of American literature, *American Saga*, definitely a *must* book, which once started will never be put down until completed because of the complete fascination with which Mrs. Greenbie endows her work.—M. C. J.

CAN WOMEN BE GENTLEMEN

(Gertrude Atherton, Houghton Mifflin Company, Boston, 1938. 208 pages. \$2.50.)


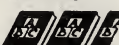



WHEN a clever man asked the author three questions: Are women born liars? Why have so few women the instincts of gentlemen? Why do women hate one another? she decided to answer them "according to my light (not his!)." In answering his questions and in propounding some of her own, Mrs. Atherton has made a stimulating, readable book of essays.—M. C. J.

BOOKS RECEIVED:

The Mountains and the Stars—Valentin Tikhonov—Little, Brown and Co., 1938. 426 pages. \$2.50.

A Daughter of the Plains—Minnie I. Hodapp—Deseret News Press, Salt Lake. Concerning God, C. Hampton Price, 59 pages, 35 cents.

The Vision, or, The Degrees of Glory, compiled by N. B. Lundwall, 148 pages. \$2.00.

T E L E F A C T	
NEW BOOKS PUBLISHED, 1938 (U.S.A.)	
FICTION, POETRY	
	2407 TITLES
JUVENILE	
	1041
SCIENCE (INCL. TRAVEL & BIOGR.)	
	4092
RELIGION	
	821
ALL OTHERS	
	2706
Science Service—Pictorial Statistics, Inc.	

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSON, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

To Stake Presidencies, Supervisors, and Officers of Priesthood Quorums

A RECENT letter released by the Council of the Twelve, and addressed as the above heading indicates, invites anew the attention of the great body of the Priesthood of this Church to their privileges, and responsibilities. May we urge its reading in every quorum in every ward, stake, and branch, and may we urge action in accordance with its message.

July 6, 1939.

Dear Brethren:

At recent meetings of the Council of Twelve conclusions were reached on the following matters:

1. That the position of presidency of a quorum imposes the duty of active leadership upon those who hold these positions. "As with the priest so with the people." The records show the need of greatly increased activity of many quorums. Indeed there is room for improvement in nearly all quorums.

2. As an aid in these matters the Melchizedek Priesthood committee of the stake is requested to hold meetings monthly with the officers and leaders of the quorums and their groups. We believe these meetings to be essential to increased quorum activity. The primary purpose of these meetings is to train Priesthood leadership. As a suggested program for these monthly meetings see *Improvement Era*, June, 1939, page 358.

3. All Priesthood quorums, Melchizedek and Aaronic, are requested to continue vigorously among their members the campaign for the non-use of liquor and tobacco. Booklets have been sent out telling why these narcotics are not good for man. We hope they have been read by all the members of every quorum. But conduct is not always in harmony with knowledge. To know and to do are different things.

4. The Council of the Twelve feels that quorum presidencies should be held responsible for carrying a persistent "campaign of persuasion" to all quorum members who use one or both of these narcotics. Of course, great tact is needed by those who carry on this work. To offend is to invite failure. Our user brethren have faith. If rightfully approached many of them can be induced to develop the will and strength to give up their habits. Let no quorum presidency shirk its duty in these matters. Data relative to them will be asked for in quarterly reports, beginning with those of the second quarter of this year.

5. Will stake presidencies please see that this "campaign of persuasion" is carried on in every Priesthood quorum, Melchizedek and Aaronic, and that it reaches everyone who holds any Priesthood, youth or adult, also that it reaches every Mormon home and includes all in the home, male and female.

This is a big order, but, brethren, the prize is worth all it costs. Let Zion become free of the use of narcotic faith-killers, liquor and tobacco. This "campaign of persuasion" may be called the second phase of the campaign. The first was the distribution and reading of booklets. If this has not been completed, we hope that you will see that it is soon finished.

6. All quorum members should be visited frequently by the quorum presidency, and also by the Personal Welfare committee, so that the conditions of every quorum member—physical, mental, spiritual, economic and social—may be known to the quorum presidency and the Welfare committee. Only then can effective help be given the members of the quorum, a group of brethren.

7. Let all Priesthood authorities and campaign workers read from month to month the Priesthood Departments of *The Improvement Era* for instructions and suggestions helpful in their work.

Brethren, we confidently solicit your cooperation and energetic support in these matters. We invoke the blessings of our Heavenly Father upon you all.

Sincerely your brethren,

THE COUNCIL OF TWELVE

By Rudger Clawson,

President.

ANTI-LIQUOR-TOBACCO COLUMN

PRESIDENT CLAWSON'S LETTER

WORKERS in the campaign for the non-use of liquor and tobacco will be interested in reading President Clawson's letter printed on this page. Especially will they be interested in reading items 4 and 5 of this letter. We have repeatedly said that the campaign in which we are engaged is to go on, having no time limit. And so we are now entering, according to this letter, upon the second phase of the campaign—the campaign of persuasion.

We again announce that records and accompanying films are in course of preparation. These are being prepared by the general boards of the auxiliary organizations, and are to be used in connection with the work of those auxiliaries. Of course, all thoughtful people will grant that our most fruitful work in the campaign will be in so instructing and motivating the youth of the Church that they will never become addicts. This phase of the work will be carried on principally by the auxiliary organizations.

RELIGION IN EDUCATION

FROM the June number of the *Federal Council Bulletin* we make the following extract:

One hundred years ago Horace Mann called upon the American people to expand our public school system, with the prophecy that nine-tenths of our crime would disappear. The American people have responded nobly and yet, in spite of our great public school system, our crime has increased during the past hundred years more than five hundred per cent.

Education, to be effective, must not neglect the most important phase of the child's inheritance, namely, religion. The cultivation of the intellect is not sufficient. Apart from religion, education, in the words of Cardinal Newman in his "Idea of a University," gives "no command over the passions, no influential motives, no vivifying principles."

WHY BOYS AND GIRLS BEGIN TO DRINK

FROM the May number of *The American Issue* we learn that Dr. Paul Studenski, Professor of Economics, New York University, made a study of why boys and girls begin to drink. He found on questioning them that they gave the following reasons:

1. Liked the taste.
2. Makes one gayer and more entertaining.

(Continued on page 488)

(Continued from page 487)

3. Other people drink and they desire to be sociable.

4. To forget troubles.

5. To brace oneself physically.

Similar reasons were given by young people in Maryland interviewed by the American Youth Commission. They said they drink: 1. Just to be sociable; 2. People are too restrained when sober; 3. If you are a party you don't like to be backward; 4. If you go out at all in the crowds you've got to; 5. It's all right if it makes you happy; 6. They call you a poor sport if you don't.

The reasons given above indicate that in order to keep our youth free from the use of liquor and tobacco, we must train them to develop characters that will stand against the wiles of the adversary, and lead them to take pride in conduct that indicates strength, a love of virtue and adherence to things that are beautiful and ennobling.

ROGER BABSON SAYS

IN THE May number of *The American Issue* Roger Babson is quoted as saying:

As a statistician, I am especially disturbed by the arguments which the liquor interests use in connection with taxation. They claim that because liquor is contributing about \$500,000,000 a year to federal and state treasuries, they are entitled to special consideration. Let me tell you, however, that they are telling you only half of the story. The other half is that the liquor on which they pay this tax has so wrecked the character of the American workman, that our federal and state governments are now required to pay out more than \$500,000,000 a year for relief! This relief expense the country never had before the repeal of prohibition. It is true that we would lose these excise taxes if we crushed this hideous traffic; but this loss would be more than offset by what our federal government and states would save on relief after the traffic is crushed.

"NOT GOOD FOR MAN"

IN the booklet "Alcohol Talks to Youth" a reader may learn why alcohol is not good for man. Speaking of this subject, a bulletin of the United States Public Health Service says:

ALCOHOL:

Has no known value as medicine.
Lowers blood pressure.
Reduces learning ability and intelligence.
Disorganizes the thought processes.
No value in treatment of snake bite.
Causes continued depressions.
Makes the body more susceptible to infectious diseases.
Devitalizes the tissues so that body cells are less able to resist microbe invaders.
Makes higher death rates in both pneumonia and tuberculosis.
Responsible according to statistics for from 7 to 10 per cent of all traffic fatalities.

ALCOHOLIC LIQUOR RESPONSIBLE FOR "THE BAD BOY"

JUDGE J. M. BRAUDE of the Chicago Boys' Court is reported by *The American Issue* as saying:

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Month of May, 1939

MISSIONARY ACTIVITIES

	May 1939	May 1938
1. Number of times out doing missionary work	7,547	7,316
2. Hours spent in missionary work	16,384	16,960
3. Number of homes entered for the first time	4,952	3,804
4. Number of invitations to return	5,580	
5. Number of revivals	4,866	5,364
6. Number of Gospel conversations	12,372	13,709
7. Number of standard Church works distributed:		
Copies of the Bible	Loaned 19	Sold 12
Copies of the Book of Mormon	152	133
Copies of the Doctrine and Covenants	19	21
Copies of the Pearl of Great Price	8	18
TOTAL (loaned and sold)	382	687
8. Number of other books distributed	797	395
9. Number of tracts and pamphlets distributed	12,181	17,049
10. Number of hall meetings held by missionaries	295	373
11. Number of cottage meetings held by missionaries	654	661
12. Number of missionaries who attended cottage and hall meetings	1,765	1,901
13. Number of investigators present at cottage and hall meetings	2,112	3,558
14. Number of baptisms as a result of missionary work:		
(1) Of people over 15 years of age	78	
(2) Of people under 15 years of age:		
a. Both of whose parents are members	53	
b. Others under 15 years of age	51	
TOTAL	182	141
15. Number of inactive members of the Church brought into activity through stake missionary service during the month	268	331
Number of stakes in the Church	127	122
Number of stake missions organized	124	119
MISSIONARIES		
Number of stakes reporting	89	102
Number of districts	327	376
Elders	248	233
Seventies	1,100	1,388
High Priests	220	281
Women	344	312
TOTAL	1,912	2,214
Number of missionaries making the minimum requirement	532	
Number of missionaries making less than minimum requirement	794	
Number of inactive missionaries	436	
Not classified	150	
TOTAL (agrees with total above)	1,912	

Melchizedek Priesthood Outline of Study for August, 1939

TEXT: PRIESTHOOD AND CHURCH WELFARE.

LESSON XXII

RANGE, WILDLIFE, AND RECREATIONAL

RESOURCES

(Chapter 22)

- I. Several uses of land may go on at the same time without interference
- II. The problem of range management
 - a. The mountain-valley-desert relationship provides seasonal feeding grounds
 1. But the balance is not perfect
 2. Man must plan to make feed supply available year round
 - b. The range industry a joint product of farms, private ranges, national forests, grazing districts, remnant public domain
 1. Sheep grazing
 2. Cattle grazing
 - c. Need of understanding of relationship of forms of land control, and of co-ordination between stockmen and land agencies
- III. Ranges as a source of income
 - a. Range industry, grazing, forage contribute major share of agricultural wealth in intermountain range
 - b. Fluctuation of prices, lack of stability in recent years
- IV. Deterioration of forage production

Alcoholic liquor is responsible for between thirty and thirty-five per cent of all cases that come into the boys' court. Under its influence, boys will commit almost any crime and will steal more money to buy more liquor.

While we have plenty of laws in our statute books which prohibit the sale of

- a. Heavy losses, mounting expenses
- b. Plant cover destroyed by over-grazing
- c. Valuable grasses replaced by weeds, inedible and poisonous
- V. Rehabilitation a matter of better management
 - a. Controlled grazing
 - b. Re-seeding
 - c. A long process—must be undertaken with vision
- VI. Cooperative management of wildlife resources
 - a. Conflict of interests between sportsmen and stockmen
 - b. Winter problem of deer, elk
 - c. Waterfowl preserves
 - d. Preservation of natural environment more important than restocking
- VII. What the mountain retreats offer valley-dwellers
- VIII. Man's role as co-operator with God in preservation

LESSON XXIII MANUFACTURING AS A RESOURCE (Chapter 23)

- I. Raw materials can be changed into more useful forms through properly directed human labor

(Continued on page 489)

intoxicating liquor to minors, they are, as one may imagine, very difficult to enforce.

To really do something about this feature of the problem, we must look to those agencies which are charged with the responsibility of character formation in our growing young people—the home, the school, and the church.

(Continued from page 488)

- II. How the demands of food, clothing, and shelter were met in pioneer days
 - a. At first, every need supplied locally
 - b. With coming of railroad, only those commodities made for which raw materials more readily and naturally provided
 - c. Decline of handicrafts
- III. The picture of manufacturing in intermountain region today
 - a. Textiles and clothing
 1. Falls short of possibilities
 2. Great volume of wool business still going outside state
 - b. Foods
 1. Processes limited to refining, preserving
 2. Flour mills, centralized baking, canning, meat-curing, near-manufacture of feeds, dairying, sugar-making
 3. Food industries have not reached outside markets
 - c. Metals and oils
 1. Most of the real manufacturing not done locally—only concentrating, smelting, refining
 2. Region still but a producer of raw material products
 - d. Wood crafts: not a timber area
 - e. Building industry
 1. Construction work of some proportion
 2. Related industries: brick, lime, clay tile, plaster, paint, roofing
 - f. Power and transportation
 1. Streams and coal beds sources of energy
 2. Factory growth dependent on power supply
- IV. Benefits of manufacturing
 - a. Stimulates production of raw materials
 - b. Helps consume surplus produce and otherwise waste products
 - c. May introduce new crops or provide for other raw materials not used before
 - d. Calls for more uniform quality of source material
 - e. Stimulates labor, skill, and education needed to provide uniformity
 - f. Influences community growth
 - g. Provides year-long employment
- V. Interest of Church Welfare Plan in development of small industries

- d. Must care for the wastes on the farm
- e. Must find outlets for farm surplus through chemurgical means

- IV. A few industrial crops
 - a. Sugar beets
 1. A high-value crop requiring extra hand labor
 2. Intensive cultivation and rotation leave land in good condition
 3. Pulp and tops excellent feed
 4. Grown by contract: price security
 - b. Canning fruits and vegetables
 1. Avoids evils of glutted market: waste, low prices
 2. Hand work: employment throughout lengthened season
 3. Controlled growing: selected seed, approved methods, help in combatting insects and disease, uniformity and marketability of product
 4. Feed by-products
 - c. Processing milk
 1. By-products: skim milk as feed for hogs, poultry
 2. Stimulus to sanitation, public health
 3. Use of milk casein for artificial ivory a possibility
 - d. Rayon manufacture
 1. An example of how waste or cheap agricultural materials can be manufactured into usable and marketable products
 2. Possibility in a region where woods suitable for rayon pulp are abundant
- V. Other possibilities
 - a. Flax: for oil, oilmeal, fiber
 - b. Fuel alcohol from starch sources
 - c. Starch from potatoes
 - d. Soy beans: for oil, remnant meal
 - e. Rubber-producing plants

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

THE spirit and thought behind the Welfare program is that the able shall help the less fortunate—help them raise their standards, not only economically, but spiritually, mentally, and physically. The less fortunate must also strive to help themselves in this program, and thus, the cooperation between the able and the less fortunate should be brought about by and through the carrying on of projects by the stakes, wards, and quorums.

PRODUCTION PROJECTS

Under this heading there are many projects that may be carried on: the raising of all kinds of food-stuffs: grains, tomatoes, potatoes, sweet and field corn, string beans, peas, sugar and table beets, carrots, cauliflower, rhubarb, squash, celery, asparagus, cantaloupes, cucumbers, onions, egg plant, parsnips, cabbage, lettuce, and all kinds of fruits, apples, peaches, pears, plums, cherries, apricots, oranges, and small fruits, such as raspberries and strawberries.

One may raise a few beef cattle, calves, mutton, lambs, hogs, chickens, turkeys, ducks, geese, or rabbits. The making of cheese, butter, lard, or the production of milk, cream, eggs, honey, molasses, and syrup is also included.

Some quorums have launched the plan of having every family raise a garden and maintain a cow. Too much could not be said about the benefits that will come from this plan.

(Continued on page 494)

LESSON XXIV

CHEMURGY: A WAY TO PROSPERITY (Chapter 24)

- I. Chemurgy: the application of industrial uses to crops grown on the farm
- II. Irrigation farming and chemurgy
 - a. High costs of irrigation make high returns desirable
 - b. Water control, intensive farming make crops of greater yield, superior quality possible
 - c. Compact settlement system favors factory establishment
 - d. Cooperative action favorable to industrial enterprise
- III. Five things to be done
 - a. Must find new uses for old crops
 - b. Must encourage, by means of propaganda, use of crops already being manufactured
 - c. Must discover new crops that may be manufactured

HOME MISSIONARIES OF THE ENSIGN STAKE MISSION

THIS group of some fifty home missionaries, representative of similar groups in nearly every stake, gathered at the 20th Ward on Fast Sunday, April 2, in one of the regular monthly meetings. On this occasion nine missionaries who had served their appointed term were released, and five new ones were set apart. It is the specific aim of these men and women to reach non-members of the Church. Door-to-door tractating, Gospel conversations, cottage and hall meetings, and evenings spent at the homes of investigators form a prominent part of their activities. They labor in pairs, and the minimum re-

quirement is eight times out per month per missionary. For the year June, 1938 to June, 1939, President J. E. Johnson of the Ensign Stake Mission reports sixty-five baptisms performed, an average of nearly one cottage meeting held a week, and a great deal of literature distributed. In addition to new friends won, there have been some fifty-nine formerly inactive Church members brought into activity through stake missionary service.

In the picture are district presidents Henry T. Howes, Ray B. McKinnon, A. R. Anderson, and D. H. Davis. Among those present also were Stake President Winslow F. Smith and his second counselor, Oscar W. McConkie.



Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

LATTER-DAY SAINTS AND THE SABBATH DAY

THE June issue of "Progress of the Church" was devoted largely to bringing to the attention of stake and ward leaders the serious disregard of the Sabbath day on the part of too many members of the Church. The Ward Teacher's Message for June was devoted to this same subject. We desire at this time to re-enforce that message with all the power at our command.

Violation of the Sabbath day cannot, with impunity, be treated lightly by members of our Church. The commandments and teachings not only encourage it for our own benefit and blessing, but command it as the will of the Lord.

It is suggested to bishops that attention of the Saints be called to our obligation as individuals, and as a people, to respect and revere Sunday as the Lord's holy day.

Probably the most widespread and glaring disregard of the Sabbath is by those who indulge in recreation—sports, hunting, resort parties, canyon trips, long auto rides, and other forms of amusement. This practice is increasing and will lead to more serious transgressions unless it is curbed. Sunday attendance at picture shows is a particularly alarming problem which seems to be increasing. Can anyone read the commandments of the Lord and the counsel of Church leaders and then justify such actions?

Disregard of the Sabbath by continuing regular work on farms, in shops, and in other employment on Sunday, including public works in many localities, is another increasing form of disregard of the Lord's day. The commandments, both ancient and modern, are so clear that surely there is no room for misunderstanding. This, of course, does not apply to those whose regular employment requires them to work on Sundays, but those who do it by choice.

Many people work around home on Sunday, in gardens, painting, washing and polishing autos, doing other odd chores, frequently in full view of young people going to Church, thus adding the responsibility of setting an unwholesome example to the transgressions in-

volved in violating the Fourth Commandment.

Still others "loaf" around home in old clothes, forgetting entirely that they have obligations to others besides themselves.

Too frequently, otherwise orthodox and faithful members forget themselves and do violence to the spirit of the Sabbath by lavish and elaborate entertainment of guests.

These violations of the code of the Lord regarding the Sabbath are all more or less specifically and directly banned by the commandment. Do such actions indicate that we "Remember the Sabbath"?—that we "keep it holy"?—that we respect the admonition that we should "not do any work"?—that our food is "prepared with singleness of purpose"?—that we respect the command to attend Sacrament meeting and "offer up thine oblations to the Lord"?

The most casual of comparisons

of the common forms of Sabbath violations with the commandments given to the children of Israel on Mt. Sinai, and reaffirmed by revelation and inspiration through our own leaders in modern times, and also with the specific commandments given to our own Church through Joseph Smith as quoted in the Doctrine and Covenants, Section 59, Verses 5 to 24, will indicate that many of our brethren and sisters, young and old, are departing from the teachings, forfeiting the blessings, and becoming liable to the penalties prescribed.

The time has come for a reawakening of Latter-day Saints to the standards of the Church, to the dangers involved in disregard of divine law, and to the desirability of yielding full obedience to the commandments of the Lord and the teachings of His servants.

It is urged that all bishops take advantage of the earliest possible

TOBACCO AND LIQUOR PRODUCTS FLOOD AMERICA

SOME special suggestions for Aaronic Priesthood Supervisors to use in quorum meetings to encourage members to observe the counsel of Church leaders. This letter is published in cooperation with the Church-wide Anti-Liquor-Tobacco Campaign.

This letter is self-explanatory:

Mr. Joseph L. Wirthlin
Office of the Presiding Bishopric
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah.
Dear Mr. Wirthlin:

April 6, 1939.

The following statistics, from the records of the Department of the Treasury, Division of Internal Revenue, cover the tax-paid tobacco products consumed in the United States for the calendar year 1938.

Cigarettes—163,657,508,313.

Cigars—5,138,748,434.

Snuff—37,333,930 pounds.

Manufactured tobacco—308,236,919 pounds. This classification includes fine cut plug, twist, and half a dozen or so types of tobacco.

Smoking Tobacco—198,930,365 pounds. This includes pipe tobacco and some chewing tobacco.

The figures for the calendar year of 1938 on liquor are not yet available, but the reports for the fiscal year (ending June 30, 1938) give the production of whiskey at 102,895,872 gallons; rum, 2,170,269 gallons; gin, 6,148,000 gallons; brandy, 22,544,330 gallons; and 16,397,453 gallons of miscellaneous liquors. Production of fermented malt liquors (beer, ale, etc.) amounted to 56,340,163 barrels.

There are no statistics on the amount of money spent on various forms of gambling, nor is it possible to compile such figures, for the bulk of gambling on cards, lotteries, racing of various kinds, and numerous mechanical gambling devices is carried on either illegally or as private entertainment and amusement, and no governmental check could cover it all.

Yours very truly,

(Signed) L. T. McDowell,

THE AMERICAN INSTITUTE.

AARONIC PRIESTHOOD AND WARD TEACHING

opportunity to devote a Sacrament meeting to this subject, and we also suggest that time be devoted in Priesthood quorums and Sunday Schools, in order to direct the attention of members to our obligations and to the desirability of respecting in every way the will of the Lord and the advice of His servants; that

members will be counseled to observe Sunday by attending to Church duties and resting from their labors, in order that they may be refreshed and strengthened for the labors of the week ahead.

"Remember the Sabbath day and keep it holy."

THE PRESIDING BISHOPRIC.

as much of a man as he is now. His future lies behind him."

Thomas A. Edison: "No man or boy who smokes cigarettes can work in my laboratory. There are enough degenerates in the world without manufacturing more by means of cigarettes."

Dr. Mayo: "I do not smoke, do not approve of smoking; the ablest surgeons, men at the top, do not smoke."

Dr. Kellogg was consulted by a man suffering from a bad case of tobacco heart. He said: "Brother, you must help me, I have just opened business, have thousands of dollars of my friends' money invested, and must make good." The doctor informed him that it was too late. In frantic despair the man cried: "Why didn't I know this before; why didn't someone tell me what tobacco will do to a man?"

We are telling our congregations and all of our people just what tobacco will do to a man.

THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

TOBACCO AFFECTS MIND

THE superintendent of one of our large insane asylums makes the statement that fully fifty per cent of the patients there have lost their intellects through the use of tobacco.

Dr. Poulson tells this story: "A little woman came into my office followed by two strong men, who held a wide-eyed insane youth of seventeen. His mother asked me to investigate and see if there was any hope for the boy. I told her there was none. She broke down and sobbed as if her heart would break. I asked her what had brought her son to that condition. Cigarettes—he smoked more and more until he got to fifty cigarettes a day; then his mind gave away."

I submit to you brethren and sisters that these two great laws, the law of Finance and the law of Health, are essential to the welfare and prosperity and success of this great people, the Latter-day Saints.

May God bless you and us in our efforts to put down these evil things and to uphold the good things in life.—*Taken from a talk given by President Rudger Clawson in the General Conference on Sunday, April 6, 1935.*

NOTED OUTSIDERS' VIEWS ON SMOKING

IN New York City a certain magistrate said emphatically: "Ninety-nine out of one hundred boys between the ages of 10 and 17 who have come before me charged with crime have their fingers disfigured with yellow cigarette stains."

This is what the famous Dr. David Starr Jordan says: "The boy who begins cigarette smoking never enters the life of the world. When other boys are taking hold of the world's work he is concerned with the sexton and undertaker."

A thirteen-year-old boy who looked to be about nine was taken to a hospital for treatment. He was stunted physically, mentally, and morally, and the nurse in pity asked, "Who taught you to smoke?"

"My brother."

"He should be in jail."

"He is," replied the lad.

.....

Elbert Hubbard went down in the sea on the great ship *Lusitania*. He said: "Never advance the pay of a cigarette smoker; never promote him; never depend on him; never again will he be

Ward Teacher's Message for September, 1939

OBEY THE LAW!

FOR more than a hundred years Latter-day Saints have declared to the world that "we believe in honoring, obeying, and sustaining the law." Because of this definite statement of our belief, which is accepted without reservation by every true Latter-day Saint, and because such action indicates the highest type of citizenship in any nation, every member of the Church should take pride in obeying the law in every respect.

Those who obey the law bring honor, credit, and respect not only to themselves, but to the Church and its entire membership.

Those who violate the law, discredit not only themselves, but the Church as well.

While every good citizen should honor, obey, and sustain the law, Latter-day Saints should be leaders and exemplars. It is a part of our religion; it is one of the standards of the Church.

Obedience to law would eliminate much of the difficulty, suffering, and embarrassment which now annoy us. Traffic law violations—ignoring stop signals and warning signs, passing on hills and curves, speeding, failing to give proper signals, and lack of respect for the rights of others—bring trouble, suffering, expense, and all too frequently, death. In many cases the innocent suffer with the guilty.

Liquor laws, tax and revenue laws, those governing property rights, moral laws, and other statutes made for the protection and advancement of society should have full support and compliance from every member of the Church.

We proclaim to the world that we believe in honoring the law. That which a person really honors is never violated. We say that we believe in sustaining the law. To sustain means to uphold, support, and defend. We also say that we believe in obeying the law. Surely there can be no misunderstanding as to the meaning and intent of the word obey.

Latter-day Saints have a splendid reputation as good citizens and supporters of law and order. But how much better would that reputation be if every member would prove in action what we say in words—honor, obey, and sustain the law? To do this is a duty we owe to ourselves as Latter-day Saints, to the Church which has declared its beliefs and principles, and to the nation in which we live.

Ward Teachers should stress the Twelfth Article of Faith, and in all kindness urge all members to respect their obligations and make every effort to honor, obey, and sustain the law. We should stand out before the world as a law-abiding people.

Genealogical Society

CAN YOU PROVE IT?

THERE are occasions when it may be important for anyone to prove when he was born. It may be when entering school, or proving a right to vote, applying for a first work permit, or marriage license, automobile driver's license, in making application for civil service, for settlement of a pension, or for entering military service.

It may be necessary to furnish a birth certificate some time in order to prove parentage, in regard to inheritance of property, in the settlement of insurance, in establishing a legal dependency or identity. In the settlement of an estate you may have to prove, not only your own birth, but that of your brothers and sisters.

During the past few months we have been in places where people have come for help in this matter, and we have been impressed with the number who had no record of their birth, who had to depend on the church records or vital statistics of counties or state to secure the information about the exact time and place of their birth.

So important is this question of date of birth that the Bureau of Census has issued a little pamphlet in regard to birth registration. They want parents to realize the importance of having properly filled out and filed birth certificates for their children.

In the State of Utah there is a law which requires that a certificate of birth shall be made and filed by the attending physician or midwife within ten days after the date of birth. If there is no physician or midwife, then it shall be the duty of the father of the child, the householder or owner of the premises, or the head of the hospital or institution in which the birth occurred, to make and file the certificate of birth. Since 1905, the State of Utah has been keeping records of births and deaths. Every other state of the Union now has a similar law. It is also necessary to file record of each death, and certain persons, like the physician or funeral director, are responsible for doing this.

When a certificate of birth is necessary and church, county, or state cannot help, an affidavit from one or both parents or the attending physician may be accepted. To state it in another way, a birth certificate or legal proof of the date and place of birth is one of those unimportant-looking pieces of paper which one never realizes the value of until the failure to be able to produce it may mean trouble, disappointment, and misfortune.

Possibly no other group of people, in proportion to their numbers, secure so many passports as do the Latter-day Saints. This is easy to explain because of the large number of young men and women who go abroad each year to other nations for missionary work.

More than just the time and place of one's birth and the proof of same is necessary for a passport. A very complete identification is required, with a sworn affidavit from witnesses testifying that the information given is correct. Some wonder may be expressed as to the government requirements being so detailed and explicit. The answer is this: With a passport the person going abroad carries with him the protection of the United States government. Therefore, extreme care must be exercised, by means of written record and photograph, to identify fully such a person as one legally entitled to this protection.

There is a lesson in all this that should appeal to the members of our Church. If an earthly government requires such scrupulous proof and identification of each citizen within its borders, how much more important is the same information to the Church and the government of God. This, in itself, is another cogent reason why the members of our Church should keep a complete and accurate family record.

While the Church of Jesus Christ of Latter-day Saints has been very particular to see that proper records have been made of all members and their children, there are many who cannot find their records of birth. This may be for various reasons—moving from place to place, books lost or destroyed, or misplaced, etc. How many of our people now have the birth or blessing certificate that was given to them when the parents took the child to be blessed? Many parents kept them, later giving them to the children when they have grown up. In the early days of the Church, no certificates were issued. However, for many years it has been a practice of our Church for the ward clerk to give a certificate when a child is blessed—full name with date and place of birth and names of parents are recorded on it.

All of the above goes to prove the importance of having, and keeping up-to-date, a good family record. There is no better time than right now to complete such a record, while older members are still living and can help.

Now, the importance to the genealogical researcher to know and to prove the time and place of birth of a progenitor cannot be over-estimated. Usually when the exact place is known, the records of that place may be searched. When the birth of a certain ancestor is secured, it usually gives the names of one or both of the parents. In this way a new genealogical step forward is taken, or in other words, a new generation is added to the pedigree.

As soon as parents are known, then the problem is to find their children, in order of their birth, and secure, if possible, the date and place of birth of each.

Our Church requires a certified record of birth and baptism for our first entrance into the Temple, which is called for on the back of the recommend signed by the bishop of the ward. We should be just as sure, or more sure, that these records are correct as we would if they were presented for legal purposes.

Good research work means the proper identification of every individual in our record. There are many common names where the same given and surname are repeated many times. The question might be reasonably asked, which John Long or Mary Smith do you mean, when their names are repeated so many times, generation after generation? We must have not only the time and place of birth of each individual, but also the names of parents to distinguish one of these persons from the others.

In linking up the chain of all past generations, there can be one place, and one place only, for each individual. In order to determine the exact and proper time and place when each must fit in, we must fully identify that individual. This means we must obtain sufficient facts to enable us, when we encounter the name of a given person, to establish, beyond doubt, his precise place in the pedigree of the family. This done, we can link him up with his children and forefathers. Without this full identification, all the necessary work for him cannot be completed, and our own responsibility toward him remains unfulfilled.

The importance with which Latter-day Saints regard their temple work in behalf of their dead naturally produces among this people a vital interest in the genealogical records of their respective families. Ordinance work in the temple, in behalf of any departed person, can be done only as that person may be described on the record, as to name, relationship, time and place of birth, death, etc., by which data he may be fully and certainly isolated and identified. (James E. Talmage: *House of the Lord*, p. 85.)

It seems that if the records now being kept by Church and state are preserved, the generations to come will have some very good vital statistics to refer to when seeking genealogical information.

In seeking our ancestors, let us be very careful to know that we are quite sure that every step we take, each generation, is correct. In setting down a complete record of each family, let us be sure that each individual appearing in the record is properly identified as to name and dates of birth, marriage, and death. It can be done, but it takes patience and careful checking to be sure we are always right. Above all, our records must be true. "As are the records upon earth, which are truly made out, so are the records in heaven."

Mutual Messages

General Superintendency

Y. M. M. I. A.
GEORGE Q. MORRIS
JOSEPH J. CANNON
BURTON K. FARNSWORTH
OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. M. M. I. A.

50 NORTH MAIN STREET
SALT LAKE CITY, UTAH
General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

Send all Correspondence to Committees Direct to General Offices

General Presidency

Y. W. M. I. A.
LUCY GRANT CANNON
HELEN S. WILLIAMS
VERNA W. GODDARD
CLARISSA A. BEESLEY,
Executive Secretary

BASKETBALL AND GOODWILL IN BRITAIN

By Marvin J. Ashton, former Associate Editor the Millennial Star.

ON Friday, April 21, 1939, when two Mormon teams played in the Queen's Club, London, for the British National basketball championship, the curtain was being drawn on another notable goodwill endeavor on the part of Latter-day Saint missionaries.

The two teams, the Saints from London, and the Rochdale Greys, composed of Elders from Manchester, had successfully made their ways to the final round of the tournament after proving their superiority over more than three hundred competing teams throughout Britain. In reaching the final positions the teams rated unusually fine publicity and created constant goodwill.

Immediately following the championship game, won by the Saints 53 to 41, the winners were introduced to the crowd and presented with silver medals. A two-foot silver loving cup was presented to the team at the same time. As an evidence of the good feeling between basketball officials and the Mormon Church, President Hugh B. Brown of the British Mission was asked to make all presentations during the evening and give a short talk to the spectators at the same time. The mission leader was given a tremendous hand as he was introduced as "the head of the Latter-day Saint Church in Great Britain."

The seven-month period of basketball in Britain brought much publicity to the missionaries and the Church. Early in October three Mormon Elders were invited by the National Basketball Association to participate on the All-British team in a European tournament in Berlin. Elders S. Bruce Hanks, Glen L. Allan, and Marvin J. Ashton gladly accepted the invitation and accompanied nine other players and officials to the German city for the tournament. They were asked to make the trip not on their basketball ability alone, but because they could be trusted to conduct themselves while in that country in a manner of credit to the British people they were representing.

Throughout the basketball season hosts of friends have been made through coaching and exhibitions. Two unusual contacts the missionaries have made are Scotland Yard and the Army at Aldershot. On many occasions the Saints have shown the detectives of England's world-famous Scotland Yard a few pointers on the game, and through

CONCERNING PHOTOGRAPHS FOR PUBLICATION

WE have greatly appreciated receiving your photographs in the past and we have now reached the time when your generous response forces us to be more exacting in the matter of photographs for publication.

With 124 stakes, more than a thousand wards, and 36 missions all sending us photographs for publication, our space does not begin to permit us to use all of them. We ask you therefore to observe the following rules in submitting photos:

RULES FOR SUBMITTING PHOTOS

1. Photos should represent some unique or unusual activity, event, or feature. Routine subjects (such as queens of the Gold and Green Balls) are of such frequent and usual occurrence as to be of doubtful Church-wide interest.
2. Photos should be clear, sharp, glossy prints (8 x 10 inch size preferred) and must become the property of *The Improvement Era* if used. (Our artist trims and cuts them in making layouts.)
3. Photos must have identification attached to the photograph (preferably by pasting an identifying sheet of paper at the bottom or writing lightly in ink on the back). Identification should include name and position of sender, name of ward and stake, brief description of event, date of event, and names of principals involved.

the association, the Yard now has two fully organized teams. On two different occasions teams have exhibited before the Army groups and made favorable contacts there. The Elders have participated in five stadium basketball exhibitions. Before crowds of three and four thousand people the Saints have performed in some of London's finest stadiums. All stadium programs contained remarks on who the Saints were and what they were doing in Britain. Two of the matches featuring the Saints team were filmed in part by British companies and shown throughout London and England in various theatres.

Within recent months one of London's largest circulated weekly magazines carried a two-page spread of pictures of the Saints at practice. With the pictures was a write-up introducing the Mormons, National Basketball Champions, to readers throughout Britain. The eight-man basketball squad with an average height of six feet one inch was the target of mention in several London papers.

Only recently in an exhibition game before gymnastic officials of London the missionary team was introduced with "The Saints are Mormon missionaries from Salt Lake City, in England for a two-year stay, and are some of the finest members we have in our Y. M. C. A."

Comment and publicity such as this are continually bringing the missionaries before the public eye and reaping good will for the Church in Britain.

GLEANER CLASS, WILSHIRE WARD, HOLLYWOOD STAKE

DURING the past winter the Gleaner Girls of the Wilshire Ward compiled a cook book from the favorite recipes of many of the women of the ward. Into its attractive spiral cover have gone mimeographed copies of recipes of breads, cakes, pies and puddings, ice cream and sherbet, candies and cooked ices, vegetable dishes, meat and fish dishes, salads and salad dressings, beverages.

When the social time came for this class, the group took their suggestion from their Cook Book and called their so-different vaudeville, "Echoes from the Cook Book."

The program cover was plain paper with a decoration of shelf paper across the top and tied with red string.

The program consisted of:

- | | | |
|---------------|-----------|---------------|
| Act 1 | Prologue— | French Chef |
| A Cook's Tour | France | "Virginny" |
| | Sweden | Early America |
| | Holland | Mexico |

A Gleaner's Recipe:—"How to Choose a Husband"

The Younger Set's Recipe for:—"A Perfect Sunday School"

Recipe:—"How to get a date with an M Man The Emergency Shelf"

Music with your Meals

A Gleaner's Declaration of Independence

Recipe:—"How to keep that girlish 'figger'"

A Gleaner's Dream

Pedence Prunty:—"Famous Home Economist"

The dialects used in this show have no relation to any language living or dead. Any similarity is purely accidental.

Intermission

Act 2

Pieces from the China Cabinet:—

Figures from Czechoslovakia
Figurine imported from Canton, China
Dresden Figures

Out of PREJUDICE —UNDERSTANDING

A STORY FROM TENNESSEE THAT SHOWS
CHANGING ATTITUDES AMONG PRESS AND PEOPLE
IN A MOST CONVINCING WAY.

Kingsport Mirror

"A Growing Newspaper in a Growing City"

CHARLES H. ROLLINS - JAMES H. QUILLEN
EDITORS AND PUBLISHERS

DOUGLAS E. BEAN
Managing Editor

Published Every Thursday and Sunday by

THE INDUSTRIAL PRESS

321 West Market Street Telephone 1001

Subscription Rates

By Carrier in Kingsport and Suburbs

One year	\$1.75
Weekly05
(By Mail) One Year	\$1.50

COMING from out of the deep South where all chapters of our missionary history have not been so tranquil, this editorial from the *Kingsport Mirror* of Kingsport, Tennessee, invited to our attention by Frank Osterstrom, is significantly well worth reproducing here:

MORMONISM

When Mormonism is mentioned, the popular mind immediately thinks of polygamy, and a great many people think that polygamy is still preached and practiced by the Mormon Church.

This opinion of the Mormon Church is not correct, and does injustice to an organization that is doing great good among its adherents.

It is true that in the early years of Mormonism, and later, the founders, following the example of certain Old Testament patriarchs reputed to be in divine favor permitted and practiced polygamy. But the Mormon Church and the State of Utah passed a law forbidding polygamy,—before a federal law of the same kind was passed—and since that enactment, monogamy has been the preaching practice of the Mormon Church.

The Bible is one of the sacred books of the Mormons, but in addition they have the Book of Mormon, which they regard as a fulfillment of certain prophecies of the Bible.

The Book of Mormon has a strange and fascinating history. If we do not accept as true the miraculous account of its origin, the fact remains that there is the book itself,—a printed volume,—whose authorship must be accounted for in some way. If we reject the Mormon account, we are compelled to adopt another that perhaps equally involves the mysterious and the miraculous.

But a thing is to be judged by what it does with and for its members. By this standard, there is good in the Mormon Church. In religion it teaches the spiritual life that holds man in communion with God; it fosters education; it has its public schools, its colleges and universities. It inculcates

temperance, morality, and obedience to the civil law.

And the Mormon Church believes in material help for its members.

The Mormons are skilled agriculturists. A hundred years ago they settled on the desert land around the Great Salt Lake and made the barren soil green with verdure. They grew in numbers and prosperity, but wealth did not corrupt the Church into scorn or forgetfulness of the poor.

At the present time the Church is purchasing large bodies of land in the Southwest, to be divided into small farms for its members. The land is not given; it is sold at cost figures, and careful oversight is given to the management, and strict compliance with fixed regulations is exacted.

The Mormon has to work for what he gets. This breeds in him a rugged self-reliance. The Depression hit the Mormons the same as others. Some in that desert country had to accept relief. But under the present help and guidance of the Church, soon not a Mormon will be asking any favor of the government.

Like all other evangelical bodies, the Mormon Church has its missionaries, who pay their way from money they had saved before going out. This is real sacrifice in the cause of doing good. But Mormons do it cheerfully.

The Church has missionaries now in Kingsport—two pretty, neatly dressed, well-educated, modest girls who go about the town quietly giving out tracts and answering questions, winning everybody, if not to their Church, certainly to a very pleasant impression of its missionaries.

The Church Moves On

(Concluded from page 479)

CIVIC PROGRAM HONORS TABERNACLE CHOIR

APPRECIATION for "magnificent community service" rendered by the Tabernacle Choir during its ninety years of existence and ten years of uninterrupted nationwide weekly broadcasts was expressed at a civic testimonial Sunday morning, July 16, in the Tabernacle.

Over four thousand people witnessed the regular half hour coast-to-coast concert and interpolated sermons, followed by a special program under the sponsorship of the Salt Lake Chamber of Commerce featuring short addresses and the reading of congratulatory messages. Tributes were paid the Choir by Governor Henry H. Blood, President J. Reuben Clark, Jr., city commissioner John B. Matheson, and J. A. Hale, president of the Salt Lake Rotary

club, representing civic clubs. A message from the Most Rev. Duane G. Hunt, bishop of the Catholic diocese of Salt Lake, was read. Lester F. Hewlett, Choir president, responded with a brief description of Choir organization and service. (See *Improvement Era*, July, 1939, page 396, for commemorative article.)

CONFERENCE AT HILL CUMORAH

THE annual Cumorah Conference of the Eastern States Mission was successfully concluded July 23 after a series of six public meetings held in the Sacred Grove at Palmyra, New York, and two presentations of the Book of Mormon pageant, "America's Witness for Christ," staged on the amphitheatre which sides the Hill Cumorah. Nearly one hundred missionaries and numerous friends and members participated in the three-day convention.

Many conference visitors went on to attend the celebration of Utah day at the New York World's Fair on July 24.

LOS ANGELES STAKE APPOINTS NEW HEAD

NEWLY appointed to preside over the Los Angeles Stake is John M. Iverson, who succeeds Leo J. Muir, now president of the Northern States Mission. William Noble Waite, second counselor in the old presidency, has been retained as first counselor, with George A. Baker, stake superintendent of Y. M. M. I. A., appointed second counselor. Reorganization was effected by President Heber J. Grant and Elder George Albert Smith, attending stake conference held July 16.

July 14, 1939

Praising the Church Welfare Program as "so sensible," Mrs. Hedda Dyson, editor of the *Woman's Weekly*, New Zealand, visited in Salt Lake and conferred with Church Authorities. She is touring the United States and its possessions in a study of economic and labor conditions.

Melchizedek Priesthood

(Concluded from page 489)

CHURCH ACTIVITY PROJECTS

Church activities provide many projects. The paying of Fast offerings is closely connected with the Welfare Plan. Much could be accomplished if all the quorums would organize to secure the payment of a full fast offering by every member.

Inducing members to live the Word of Wisdom would qualify them to be worthy of the fraternity of the quorum, and would raise their spiritual, physical, and mental status.

If all quorum members would concentrate on finding employment for a

brother who is out of work, they could no doubt soon succeed in their undertaking.

There is a big field in genealogical research and temple work. Proper cooperation in this field would work out for the benefit of the living and the salvation of the dead.

Much could be done by quorum members in Church construction and beautification. Members who are out of employment could do a great deal toward making Church buildings more attractive and improving the grounds.

Every quorum should have a project for returned missionaries. If the missionary were told by the quorum that if he cared to outline his plans for the future, they would be interested in helping him work them out, it would not only stimulate the missionary to greater activity, but it would give him the backing, perhaps, which he needs to succeed.

INDUSTRIAL PROJECTS

Why not look about you right now and analyze the needs of your community, the opportunities and possibil-

ities, and see what new thing you could start that would be a blessing, not only to individuals who need something to do, but to the community as a whole. If you will study your natural resources, your possibilities, and needs, you will no doubt find something that is worthy of consideration. It may be canning milk, grinding flour, putting in cement sidewalks, shoe repairing, coal mining, running a sawmill, or making adobes. An industrial project may have its beginning in the help extended to one individual. Take as an example the tailoring and cleaning business: one quorum member may be struggling along with but little equipment and less business. If the quorum would get behind him by giving him all their trade and by asking others to patronize him, they could soon build up a business that would require and pay for more equipment and also pay for additional labor in the shop. Thus other quorum members might be able to find employment as truck driver, presser, or tailor. So, through the cooperation of all members, this could be made profitable.

—Byron D. Anderson.

SAY IT WITH SALT

(Continued from page 471)

of Glauber's salt, which separates out a little above freezing temperature.

After the ponds have been thoroughly drained, plows drawn by light tractors separate the new crop from the permanent salt floor. Tractor-drawn scrapers pile the salt crop into long heaps near the railroad tracks, where the salt remains in piles throughout the winter to weather or cure.

Through the year, the crude salt is taken to the mill by train, the engine of which is fed by oil so as to keep cinders and dirt out of the crystals. At the mill it is thoroughly kiln-dried, ground, screened into various grades of salt, and packed for shipment.

THE first course followed in the processing of the salt is sending it through a revolving kiln or drier carrying air heated to 300 degrees Fahrenheit. After this warm reception, the salt is next ushered to another department and treated even more roughly, for it cannot escape the huge jaws of the crushers, consisting of a series of six rolls. The coarseness and fineness of the grains is determined by the mesh of the screens through which they pass, which classifies the salt into seven different grades of standard production. The mesh of the top screen

of each set is a fraction larger than the one at the bottom. The meshes of the two screens being so nearly alike, turn out a product of practically uniform size. The screen surface is nearly horizontal, sloping slightly from one end to the other, and the salt is carried over the screen surface by a rapid rotating motion. This produces nearly a perfect sizing.

There are screens at each set of rolls, which remove all foreign matter, and fans take away the fine salt dust. The dust has a higher content of magnesium and sodium sulphate, which are much lighter than sodium chloride, thus permitting a further purification of the salt.

The salt makes its final call at the packing room, through chutes. It is run through an automatic weighing machine, and sacked or placed in cartons. The smaller sacks are closed by machinery and the larger ones by hand.

Electricity is used in operating the tremendous pressure molds which squeeze into shape the large 50-pound blocks of salt for cattle consumption. The finished blocks have the appearance of polished marble.

The manufacturing of salt is comparatively a young industry in Utah. It is ninety-two years since the Mormon Pioneers entered the Salt Lake Valley, and it was not until forty years thereafter that the salt

SAWMILL PROJECT BEGUN

A TRI-STAKE welfare project, a sawmill in Santaquin canyon, is now under way as a make-work and welfare movement for Nebo, Juab, and Tintic-Santaquin stakes.

The mill was brought in from Kaibab forest and has been reconitioned. A 50-horsepower steam tractor was obtained from a junk yard in west Lake City, moved to Santaquin on trucks, and entirely overhauled, then moved to the sawmill site on its own power.

At present, 30,000 feet of logs are in the yard and 40,000 to 50,000 feet more cut ready to be hauled in and sawed. Anyone who wishes to cut timber can now do so with permission of the U. S. forest service.

The project is being operated under direction of the stake presidencies and work directors from the three stakes and is a fine monument to the Church Welfare Plan.

Peter Sorenson will be mill manager; E. R. Nelson, sawyer; Ralph McClellan, engineer; R. L. Wilson of Nebo stake, Albert Greenhalgh of Tintic-Santaquin stake and Ivan Tew of Juab stake, directors.

industry became established in a primitive way. The salt was first obtained by evaporation from little lagoons or natural basins; then the practice of using dams to hold large quantities of water in low places was tried with success. The Claytons, descendants of whom are executives in the Royal Crystal Salt Company, were among the pioneers in the salt industry in Utah.

There are other salt resources of a different type in the southern part of the state, which are equally as interesting, though possibly not so well known.

At the foot of Mt. Nebo, one of the highest peaks in the Rocky Mountains, flows an unsuspected stream named by the early settlers "Salt Creek." Near this stream, at the foot of the southeast slope of this giant peak, is a spring which has a salt content of three pounds of salt in a gallon of brine.

The Mt. Nebo Salt Company, which operated at Nephi from about 1926 to 1933, dug a well in this spring and piped the brine from the spring to their mill, a distance of four miles. During the operation of this plant about 45 tons of salt were refined daily, and the supply from this source had not ceased or diminished, for the snows and rains on this monarch of the Rockies evi-

(Concluded on page 496)

SAY IT WITH SALT

(Concluded from page 495)

ently passed through a stratum of salt, in its course to the lowlands, and this saturated underground stream oozed up from the earth as a perpetual spring.

The process of refining this type of salt was somewhat different from that used in the other salt plants of Utah, the open pan system of making salt being employed.

At the end of its four-mile run, the brine flowed from the pipe into a vat twelve by fifty feet, under which were six fireplaces to heat the solution. As the moisture evaporated and the salt dropped, the salt flakes were taken by a conveyor working through the vat, and the salt was dragged through a dryer. The flakes being soft did not require crushing, and were elevated by the conveyor directly from the dryer to the revolving screens, whence the graded salt came out a finished product, 98.54% pure sodium chloride, free from calcium and chloride of lime.

This salt was exceptionally mild, easily digested, and had a distinctive flavor. It was much favored in the making of butter, cheese, sausage and other meat products, and bakery goods. Its quality was practically the same as that manufactured by the Diamond Crystal Salt Company of Michigan. In New York and Michigan, however, where salt of this character is produced, deep wells are drilled to the salt beds, water pumped down to the deposit, repumped to the surface and filtered by expensive equipment before the final treatment.

Exploring the salt fields of another county, we find still another type of salt. Overlooking the salt section in Millard County stands the Guardian of Deseret, a stone sentinel, conspicuous in an adjoining

mountain range. This Guardian looks on in silence if a passer-by stops to shovel into a sack or other container a supply of the salt so easily accessible. A few years ago as many as twenty-four tons of salt were refined at Clear Lake daily. The springs which furnish the source of supply of this salt throw out a brackish-tasting water during the fall and winter, and in the summer evaporation transforms it into pure white crystals. During the time the salt plant was in operation, an analysis was made showing it to contain 99% sodium chloride. There is in solid form and in solution some 200,000 tons of salt, and engineers have estimated that there was enough salt in sight to furnish to the world twenty tons of salt every working day for twenty-five years.

Salt deposits were found in the Sevier Valley (southern Utah) as early as 1776. This was later the stocking-up place of Fremont, the explorer, and of many early pioneers who needed to replenish their store of salt. The salt in this locality is mined from the mountains adjacent to Redmond and Salina, by the Great Western Salt Company, the Royal Crystal Salt Company, and some smaller interests. Geologists are of the opinion that there are inexhaustible quantities of rock salt in the Sevier Valley. This stock salt is of a reddish hue, and stockmen and sheep raisers praise it for its mineral content of iodine, iron, calcium, and phosphorus, and its freedom from distasteful alkalis.

During the process of mining this salt, occasional pockets have been found in cavities in the mines, which pockets contained a crystallized salt which could be utilized for domestic consumption. The lumps so extracted have the appearance of solid

masses of glass. Just how much of this crystal salt is available would be rather difficult to determine, as it is no doubt a freak formation—possibly the result of water seeping through the stratum of rock salt, and the saturated brine depositing its saline solution in the mountain crevices.

With the diversity of salt resources available in this area, it would be possible to cater to the whims of man or beast—for salt is necessary both in supplying the stomach with hydrochloric acid in aiding in the assimilation and digestion of food, and in retaining fluid in the body. Chemists tell us that our bodies consume from fifteen to eighteen pounds of salt each year in our diet, as a condiment in our food or as a natural ingredient, particularly in vegetables and meats.

It is claimed that the per capita consumption of salt in the United States amounts to approximately \$20.00 every year—taking into consideration, of course, the various uses of salt for mankind's benefit, such as culinary uses, meat packing, making of creamery products, packing of vegetables, pickle manufacturing, refrigeration, fish canning, glazing of pottery, curing of hides, and the benefits from cattle and sheep feeding, as well as assaying of minerals.

It is not to be wondered, then, that the yearly production of salt in the United States would amount to approximately 8,000,000 tons a year, and that of the world 30,000,000 tons. Of this amount, this western area produces a little more than 1% of that of the United States, or almost 85,000 tons, yearly. But the West has found a new and unique use for salt as an aid to the quest for speed on the Bonneville salt flats, which now holds all of the world's top speed records for land travel.

NO REGRETS

(Concluded from page 461)

but my good sense tells me that doping my sensibilities won't rest my nerves and muscles. When I'm tired, I rest. Even dumb animals know enough to do that.

(7) *I won't drink liquor when I'm thirsty.* My friends admit that a beer or cocktail quenches thirst only temporarily; that it soon leaves a dry sensation in the throat which calls for another drink. When I take a glass of water, my thirst is satisfied. I have yet to meet the "moderate drinker" who can refuse a second or third glass.

(8) *I won't drink to get well.* My physician tells me that any of the effects produced by ethyl alcohol can be obtained from other drugs which do not have habit-forming tendencies. Therefore, I can get well, thank heaven, and still remain master of all my faculties.

(9) *I won't drink to encourage the liquor industry.* I want American business to prosper, but not at the expense of our nation's health and happiness. My children must some day forge their careers out of the America I am helping to build.

I want to do all I can to leave them a heritage just a little finer than the one I received.

(10) Finally, *I won't drink in contradiction to the dictates of my conscience.* I believe God created me in His image, and invested me with a divine spark which men call common sense or conscience. Only alcohol itself can dispel the warning that rings clear in my mind every time an alcoholic beverage is offered me. I hereby resolve that no man-made force for evil shall ever influence me against the dictates of the divine in me.

JANNE M. SJODAHL

(Concluded from page 460)

Released and home again, the year 1919 brought him the assignment of being associated with Edward H. Anderson in contributing to *The Improvement Era*. He wrote many Book of Mormon articles for this publication.

With his education, experience, and ability in the use of languages, the Church authorities called him to the unique position of directing editor of the Associated Newspapers—four newspapers, each in a foreign language, *Bikuben* (Danish-Norwegian); *Utah Posten* (Swedish); *Salt Lake City Beobachter* (German); and *De Utah-Nederlander* (Dutch); which were published for the benefit of foreign-born members of the Church.

Being a prolific and forceful writer, he produced books on various subjects, including *An Introduction to the Study of the Book of Mormon*; *Joseph Smith, Was He a Prophet of God? The Reign of Antichrist*, and was co-author of a

book which is widely used as a text and reference volume, *The Doctrine and Covenants Commentary*.

Until the time of his death he was active in the work he loved so well. In his eighty-sixth year he could be found daily busy at his desk in the Church Historian's office. And what may his success be attributed to? His possession of the courage of his convictions. Once he was a minister with a future—but he had courage to come to a new land, forget what he had been trained for, accept the Gospel, and affiliate himself with a people in the desert. During his long life he had the desire to make himself useful in all things. Consequently, he was never too busy to accept little assignments, which prepared him to undertake any appointment in the Kingdom of God that required courage, keen judgment, and a diplomat's finesse. Early in life he acquired the ability to fill his positions well, and because he has never forgotten it, his life has been made up of one great event following another.

Sequoyah

(Concluded from page 466)

The letters finally were cut in wood blocks, then in metal types, for printing. And the first Cherokee newspaper appeared in 1828. Following this, books were printed in the Cherokee language. The Cherokee Testament was followed by the Indian Territory laws, then other books translated from English.

The Cherokee language is almost dead now, but the noble character of its famous leader lives on. His name will not be forgotten while his statue stands in the Hall of Fame, or while the mighty redwoods endure.

"Sequoyah" is Cherokee for "Guessed It" and his white friends often called the Indian "George Guess."

But more fitting seems the term later used, a "Modern Moses." Do you see why? Is it because Sequoyah helped lead his people from an old to a new home in a Promised Land? Or rather is it fitting because he led his people from ignorance to the new land of education?

AN ILL WIND

(Concluded from page 467)

heads of the green grain. With their powerful mandibles they crushed out the sweet, milky-white juice of the soft kernels and drank it.

By the time the insects had eaten the top half of the horizontal heads of grain their appetites had been sated for the time being, and, as grasshoppers sometimes do when filled to repletion, they all arose from the fields at once to gyrate about in the bright sunlight. So vast were their numbers that their frolicsome flight darkened the sun and the gay rattle of their wings filled the sky with a great roaring.

In despair the helpless pioneers stood in the weird shadow of this

great, strange cloud and watched the boisterous aerial carnival. They were powerless, they knew, to prevent the ruthless hordes from presently returning and eating up the other half of the heads of grain. That would mean a winter of starvation ahead of them.

But in the moment of their deepest gloom, when it seemed almost that Heaven had forsaken them, there came suddenly down off the mountains a roaring blast of east wind that caught that whole vast skyful of foolish celebrants and swept them like a miracle of God out over the lake, where they all fell into the brine and were drowned. Subsequent winds from the west gathered the

pickled myriads into great, floating islands that presently drifted ashore, piling dead hoppers in drifts three to six feet deep for fifty miles along the eastern shore of Great Salt Lake! Then when the rain came, rinsing the salt from the dead insects, there presently arose a smell from that vast charnel that came reeking over the marshes and up the bright fields to furnish the substance for another pioneer memory.

But there was bread in Davis County the following winter, and some flour to spare to fill the wagons of hungry men who made long journeys from much less fortunate communities.

THE NATIVE BLOOD

(Continued from page 469)

thing placed to their credit by inheritance or by training. Agonizing effort showed on their faces as they came near and their reeking skin glistened in the fierce sunlight.

The Badger stood with his big hat in both hands, his mouth eagerly open for a big noise. Yoinsnez leaned forward as in a trance.

Peejo took the lead; Henderson

toiled after him in vain and they shot over the line!

Pandemonium broke loose—the wild howl of the desert in its victory! The Badger disappeared from the cab-roof, Yoinsnez, animated like a released captive, bounded down from the hogan, the shepherdless after him. They wanted to find Peejo, but a thousand of his exultant tribesmen had him surrounded with their deafening applause.

When the Colonel and the trainer rescued him from being smothered and ordered the enthusiastic throng to stay back, the old man and his daughter followed to the shade where they laid Peejo on a blanket and rubbed him with some clear liquid.

Yoinsnez was proud, patriotic, loving, thrilled, everything else all at once to a soul-bubbling degree.

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THE NATIVE BLOOD

(Continued from page 497)

He fidgeted and tried to tell it all while he half-reached for his beloved champion. The shepherdess simply looked the admiration she could tell better with her eyes than her tongue. She had never looked that way before, even in the old days when Begay was victor on the hills, or when he rode gloriously away on the bay mare to the hunt.

"Now I want you to lie still here a while," ordered the trainer. "Just rest quietly and talk with your friends," and hurrying past the little shed they had improvised for the black horse, he went on to join the Colonel in claiming the stakes.

"Yes, do talk to us," pleaded the shepherdess, catching up the trainer's words. "Tell us now about *Beleeh thlizhen*. Please tell us," and she kneeled very near him on the sand.

"It's a long story to begin right now," he objected, but catching her hungry eye, he raised on his elbow, looked around to make sure no one could hear, and began in their native tongue. He wanted none of the curious visitors to get a word of it, for it was difficult enough, even with his hardboiled methods, to keep them from prying into his affairs.

"You know we all hunted Blackhorse," he was speaking of the old years before his people died, "but we couldn't catch him. He wouldn't be caught. Well," and he gazed away at Huskaniny Mesa, "over there on

the other side is a shelf, half a mile long, and on it there is a little spring. When we found it, nothing had ever been there to eat the big grass, and we made a trail into it from the hillside. The rim of smooth rock above it was sloping—a determined horse could slide down to the shelf, but it was much too steep and high for him ever to climb back that way."

THE shepherdess had become oblivious to everything but Peejo and his story, while her father, his long teeth showing over a sagging lip, had gone back over the years to follow the mesa-king again.

"We put our three mares on that shelf as a lure for the Blackhorse," and he looked around again to be sure no Navajos were hearing what he said, "the black mare, the bay mare, and the white mare, and we built a strong fence higher than a man across the trail so that nothing could pass. Then we went away, giving Blackhorse time to discover them and slide down over the rock. We watched for a chance to go back when you wouldn't know and follow our track."

"Oaa!" nodded the old man in rapture of understanding, for he was back again in mind and soul on the big chase over Huskaniny Mesa.

"When you got sick, we went back to the shelf and found Blackhorse there with the mares. Oh, what a beauty! He snorted loud

when he saw us, lifting up his head high and turning his ears at us in surprise and defiance. He flew back to the rock to climb up where he had come down. He couldn't—there was no footing. He slid back every time, leaving streaks of hair and blood on the rock. When he saw us coming with our ropes, he bounded round us and ran to the lower side of the shelf. On the very rim he raised his head and tail straight in the air, looking fire at us with his kingly black eyes. Then he snorted long and loud and plunged over the rim."

"Oh!" gasped Eltceessie. "If it had been any other horse, it would have killed him."

"It did kill him!" and Peejo looked at her steadily from under his straight brows in stinging memory of the tragedy. "He fell two hundred feet and struck on some big rocks. I could show you his bones there now."

"*Yaw de law!*" barked old Yoins-nez. "Your father killed Blackhorse! Then the great Spirit killed your father and all his family—but I saved you."

"You're making fun of us," the shepherdess protested in injured tones. "You're laughing at us—you're telling us Blackhorse was killed, that his bones are over there on the rocks, but we can see him alive there under the shed."

(To be Concluded)

THE CHAMPIONSHIP

(Continued from page 465)

took the next two, making the score of games 3-5 in his favor. Then Patterson rallied, came back and won the next two games, tying the score and making it a deuce set. Once again the games went with service, but Patterson nosed him out with a final score of 9-7 for the set.

The second set looked like a toss-up. Back and forth, back and forth, across the net the ball flew in long straight drives, the set finally going to Faber with a score of 7-5.

The third and last set was under way. The games so far had been characterized by their splendid driving, but now Faber began to chop, dropping the ball easily just over the net, where it scarcely bounced at all, but rolled away.

The score was now 4-2 for Faber. Faber won the next, making the

score 5-2 with only one more game needed to take the set. But Vance was not beaten yet. He took the next three games in succession, tying up the score and making it a deuce set.

Once more games went with service. Vance was by now perfect master of the situation, but Faber was likewise keyed up to his very best. After a long, drawnout battle a cheer went up from the onlookers and Vance Patterson was acclaimed the winner, the sets being 9-7, 5-7 and 11-9.

Abbot had likewise come through the semi-finals, and that afternoon Vance faced Abbot for the championship. The first set went to Abbot, 7-5. Vance won the second 6-4, and with grim determination fought through to come out ahead in the third.

THE finals were to be decided by three sets out of five. A short recess followed the third set, and the players went to refresh themselves with a shower.

Vance knew that he was fighting for something else as well as the championship, but in spite of all he could do, Abbot took the fourth set, making it two all.

The last and deciding set was before them, each player keyed up to his very best. Almost every game went to deuce, and many went on and on. The score in games finally stood at 5-5. In spite of the fact that it was Abbot's serve, Patterson came in hard and won the next game, making it "Ad In" for him with his own service.

After a fast volley of shots the first point went to Patterson. Abbot took the second and Patterson the third, making a score of 30-15. Two

THE CHAMPIONSHIP

more points consecutively and Vance would be champion.

He served a fast one, but Abbot was under it and back it came in a crashing drive. Patterson returned it, placing it nicely in the far corner at Abbot's back hand, but once again Abbot was under it. The next shot Vance placed in the other corner of the court, but Abbot's quick footwork raced him there in time. He batted the ball a vicious stroke but it was a little high. Patterson started to reach for it, then realizing that the shot would probably go out, giving him the point, he quickly pulled in his racquet. The ball, however, unaccountably grazed his sleeve.

"Forty-fifteen," the score-keeper called, giving Patterson the point. Evidently no one had seen the ball graze his arm. No one said a word. What should he do? One more point and he would be the winner if he let things stand as they were. And why not let good enough alone? What they didn't know wouldn't hurt him. Then suddenly into his mind came the words of his father, "To win unfairly is no victory!" No, he couldn't do it. After all, he wasn't the sort of sportsman to take an unfair advantage.

He stepped over to the referee, and quietly said a few words. "Thirty all, error," the score-keeper called, not stopping to explain.

There was a hum among the on-lookers. What had happened? Why had the score changed from forty-fifteen to thirty all? But the players were going on and the incident was soon forgotten by the crowd.

A new champion for the Conference was being proclaimed. But the champion was not Vance Patterson. Once again the crowds were rushing onto the court to congratulate the winner. And, as usual, among the crowd were the school's most popular girls.

"Good tennis, Patterson, you did fine!" several people called out to him as he shook hands with Abbot and slowly made his way through the crowds and across the campus. But good tennis was not what he had gone out after. He realized now just how much he had wanted to be champion. And he would never have another chance—this was his senior year.

But what would Peggy think? Still, there was no use thinking about her. She'd have no use for a loser! No one was interested in him

now. After all, he'd only asked her to go with him if he won, so now she'd feel herself free to make a date with Abbot or some other winner of the day's sports.

Disappointed and defeated, he felt that he couldn't meet the eyes and the sympathy of the crowd in the locker rooms and showers; he would go to his room and clean up. And as for the dance, well, he probably wouldn't even go; he felt rather tired.

"Vanny, Vanny, wait a minute!"

The voice was undoubtedly Peggy's, probably coming to sympathize with him, he thought. But he turned.

"Vanny, I've been talking to the referee," she said, "and he told me how your good sportsmanship lost you the game."

"Oh, I—I didn't do anything," he proclaimed modestly.

"Yes, you did, Vanny. It took a real sportsman to do that. And you don't know how proud I am of you."

"Yes, but I didn't win."

"But you won the respect and admiration of everyone that counted. And now that you have lost, Vanny, aren't you going to give me another chance to go to the dance with you tonight?"

THE PROTESTORS OF CHRISTENDOM

(Continued from page 473)

If this were so, it would seem that all things would in all respects, good and bad, depend on the sovereign will of the Creator.

Calvin was unwilling to acknowledge either that "the church had been dead for some years" or that "he was fighting the church." The "visible" church had been dead, but not the "invisible" church, and it was the latter that mattered. He distinguished between the "visible" and the "invisible" church, or between two classes of Christians. The "invisible" church composed of real Christians is in the "visible," which may be composed of nominal Christians only. Though the mass of the "visible" church may have been corrupt, there have always been true children of God—there has always been an "invisible" church of His elect.

Under certain conditions, one may not desert the "visible" church:

He who voluntarily deserts the external communion of the church where the word is preached and the sacraments administered, is without excuse.¹⁰

One may not desert the "visible" church in this case because it is the true ("invisible") church:

It is easy to perceive which is the church. For everywhere we see the Word of God preached in its purity and listened to, the sacraments administered according to the institution of Christ, there, one cannot doubt, is the church.¹¹

Calvin rejects purgatory and all merit of good works. He accepts infant baptism and considers Roman baptism valid. In the sacrament, he teaches that the body of Christ is not really, but spiritually, present, and so differs from both Luther and Zwingli. However, according to Calvin, baptism and the sacrament produce their intended effect only on the elect.

All the elect received the forgiveness of sins in baptism, but since salvation depended on sovereign election alone, the sovereign will of God might work regeneration without baptism. Hence, water baptism was not strictly necessary, and elect children who died without baptism were sure of salvation. (Qualen, *A History of the Christian Church*, p. 258.)

During Calvin's lifetime, there appeared a dozen Latin editions and

more than fifteen French editions of the *Institutes*.

In March, 1536, Calvin crossed the Alps to visit the court of the Duchess Renee in Ferrara. Fearful of the Inquisition, he returned to Switzerland and then to Noyon to attend to matters of business. He then decided to return to Basel or to go to Strasbourg, but war between Frances I and Charles V led him to take a round-about route through Geneva.

Two months earlier, in May, 1536, Geneva, having freed itself from the rule of the Duke of Savoy and of the bishop of Geneva, had, at the instigation of Farrel, proclaimed a resolution "to live according to the gospel." Learning of Calvin's presence in Geneva, Farrel threatened him with the curse of God if he did not remain. Calvin "felt 'as if God from on high had stretched out his hand.' He submitted and accepted the call of the ministry, as teacher and pastor of the evangelical church of Geneva."¹²

(Continued on page 500)

¹⁰Schaff, *History of the Christian Church*, vol. VII, p. 348.

¹¹Calvin, *Institutes of the Christian Religion*, IV.

THE PROTESTORS OF CHRISTENDOM

(Continued from page 499)

At the time, Geneva was a city of 12,000 inhabitants. Though induced to stay by Farrel, both Calvin's and Farrel's authority depended on the civic government (the Council) of Geneva. The Council had taken over not only the civic powers but also the religious authority of the bishop of Geneva.

The change . . . though disguised in a religious habit, (was) yet essentially political. For the Council which abolished the bishop had made itself heir to his faculties and functions; it could only dismiss him as civil lord by dismissing him as the ecclesiastical head of Geneva, and in so doing it assumed the right to succeed as well as to supersede him in both capacities. This, however, involved a notable inversion of old ideas; before the change the ecclesiastical authority had been civil, but because of the change the civil authority became ecclesiastical.¹³

AT FIRST Calvin was a lecturer on the Bible and then after a year he was appointed one of the preachers. He and Farrel undertook to reform the religion, manners, and customs of the people. They recommended to the Council that the Lord's Supper be administered monthly and that, to guard it from profanation, the Council appoint certain persons for each quarter of the city to report the unworthy for discipline and excommunication. A catechism and a confession or creed with the ten commandments appended, probably prepared by Farrel, were adopted. The citizens were bound in individually to take an oath to observe the confession. The Council ordered recalcitrants to leave the city but, because of their numbers, was unable to enforce the order. Holidays except Sunday were abolished. Cards, dancing, and plays were forbidden. Too much display at the marriage ceremony must be avoided. If the bride wore too many ornaments, she was subject to imprisonment. The citizens must attend sermons and listen with respect and be at home by nine

o'clock in the evening. With growing opposition, the Council decided that its ministers should conform to the less stringent regulations in force in Bern and, when Calvin and Farrel refused, forbade them to mount the pulpit and shortly thereafter, banished them from the city, ordering them to leave within three days.

Farrell went as pastor to Neuchâtel and served there until his death. Calvin went to Strasbourg where he remained for three years. He lectured in theology in the university, and was pastor of the congregation of French refugees. He began the writing of a brilliant series of commentaries on the scriptures, and wrote the brilliant *Reply to Sadoloto*, who had tried to induce the Genevese to return to the Roman church. In 1540, Calvin married the widow of an Anabaptist. His wife died in 1549.

The party that had been responsible for his banishment from Geneva fell into disfavor and lost control to the party friendly to Calvin. Once more Calvin was invited to Geneva. After much hesitation, he accepted.

Returning to Geneva, September 13, 1541, Calvin secured the approval of a new ecclesiastical constitution, the *Ecclesiastical Ordinances*. In his *Institutes*, Calvin declares that Christ instituted three extraordinary officers of the church: Apostles, Prophets, and Evangelists, and four ordinary officers: Bishops (pastors), Teachers, Ancients (Lay-Elders), and Deacons:

Extraordinary officers were raised up by the Lord at the beginning of his kingdom, and are raised up on special occasions when required "by the necessities of the times." The Reformers must be regarded as a secondary class of Apostles, Prophets, and Evangelists.¹⁴

Pastors or ministers were "to preach the word," "administer the sacraments," and "exercise discipline." To be a pastor, one must be "called (feel a secret inclination and have the approbation of the people), examined, ordained, or installed."¹⁵ Calvin was of the opinion that he followed scripture in making no distinction between bishops, presbyters (elders), and pastors, and he considered the office to differ from that of an apostle only in the extent of his field and authority.¹⁶

On the basis of I Timothy 5:17, he makes a distinction between *Ruling Elders* and *Teaching Elders*. Ecclesiastical disputes are settled by the ministers, if possible, by discussion, and if the ministers fail to agree, the disputes are referred to the civil authorities. The *Ecclesiastical Ordinances* were later enlarged and revised by Calvin, and adopted by the Council in 1561.

The last source of authority, both in the appointment of church officers and in matters of discipline and doctrine, was the state. Schaff observes that both the Roman church and the Protestant churches claim autonomy, but:

In practice, however, the autonomy (of both) . . . is more or less curtailed and checked by the civil government wherever church and state are united, and where the state supports the church, or self-government requires self-support. Calvin intended to institute synods, and to make the clergy independent of state patronage, but in this he did not succeed.

. . . The churches under Calvin's influence always maintained, at least in theory, the independence of the church in all spiritual affairs, and the right of individual congregations in the election of their own pastors. Calvin derives this right from the Greek verb used in the passage which says that Paul and Barnabas ordained presbyters (elders) by the suffrages or votes of the people (Acts 14:23, *Xeirōtonesantes*, voting by uplifting the hand). "Those two apostles," he says, "ordained the presbyters; but the whole multitude, according to the custom observed among the Greeks, declared by the elevation of their hands who was the object of their choice. . . . It is not credible that Paul granted to Timothy and Titus more power (I Tim. 5:22; Tit. 1:5) than he assumed to himself." After quoting with approval two passages from Cyprian, he concludes that the apostolic and best mode of electing pastors is by the consent of the whole people. . . .¹⁷

In reality, Calvin claimed something more than autonomy for the church. He thought it the duty of the civil government "to cherish and support the external worship of God, to preserve the true doctrine of religion, to defend the constitution of the church, and to regulate our lives in a manner requisite for the social welfare."¹⁸

In Geneva, the *Consistory*, composed of six ministers and twelve lay-elders, was set up as the guardian of morals. It met every Thursday to pass sentence on those accused of misconduct or immorality, and it handed the guilty over to the magistrates to be punished. If any offender refused to appear, a civil

¹³Cambridge Modern History, "The Reformation," p. 366.

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¹⁴Schaff, *History of the Christian Church*, vol. VII, p. 476.

¹⁵Calvin, *Ecclesiastical Ordinances*, cited in Schaff, *History of the Christian Church*, vol. VII, p. 476.

¹⁶Calvin, *Institutes*, IV. He cites Phil. 1:1; Tit. 5:7; and Acts 20, 17, 28.

¹⁷Schaff, *History of the Christian Church*, vol. VII, p. 468.

¹⁸Schaff, *History of the Christian Religion*, vol. VII, p. 462.

THE PROTESTORS OF CHRISTENDOM

officer was sent to bring him; and every ecclesiastical offense became an act of civil disobedience.

Calvin held no office other than that of preacher, but he inspired legislation even in minute details and influenced judicial decisions. He dominated the civil government, not, however, without much opposition and a continuous struggle. The elements which had once procured his banishment were still active. They even gained control of the Large Council, but failed to gain control of the Small Council in which the real power was vested. Calvin and all of his associates were foreigners and they, and the large number of refugees who had in a few years increased the population of the city from 12,000 to more than 20,000, were obnoxious to part of the older population that had won freedom for the city. Efforts were made to intimidate Calvin, and there were plots to seize the power from the Calvinistic party. Dogs were named after him, and there was wide discontent. In 1568, a child was beheaded for striking its father and mother; in 1565, a woman was "chastised with rods for singing secular songs to a melody of the

Psalms"; even the game of ninepins brought down the vengeance of the law.¹⁹

The expression of religious dissent was dangerous. Bolsec, a native of Paris, settled in Geneva. He attacked Calvin's doctrine of predestination and denial of free will. Bolsec maintained that God extended election to all mankind, that the reason some receive it and others do not lies in the free will with which all are endowed. He was banished from Geneva for "exciting sedition" and false preaching.

Michael Servetus, a Spaniard, attacked the orthodox view of the trinity. After living twenty years at Vienna, France, under an assumed name, his identity was suspected. Indirectly Calvin furnished proofs of his identity and heresy to the Catholic inquisition and, after Servetus had succeeded in escaping to Geneva, Calvin had him arrested for heresy, preached against him, and appeared against him at his trial. Servetus was convicted and burned for heresy. After his death, Calvin published a work refuting his doctrines and justifying his punishment:

¹⁹Fischer, *The Reformation*, p. 223.

Whoever shall now contend that it is unjust to put heretics and blasphemers to death will knowingly and willingly incur their very guilt. . . . It is not in vain that he (God) banishes all those human affections which soften our hearts; that he commands paternal love and all the benevolent feelings between brothers, relations, and friends to cease. . . . When his (God's) glory is to be asserted, humanity must be almost obliterated from our memories.²⁰

The punishment of Servetus was largely approved by the Protestant leaders of Switzerland and Germany. The punishment of Servetus is said to have been legal. Protestants inherited punishment of heresy by fire from the Roman church, which has never officially repudiated it in principle. But whether in Roman or Protestant hands, it tended to the destruction of the exercise of free will—the one essential condition of true Christianity.

In 1564, after taking leave of the Council, the ministers of the city, and of Farrell, who had come from Neuchatel, Calvin passed away.

Today in the garden of the University of Geneva, which he founded, there is a magnificent series of monuments to Calvin and the other Reformers.

²⁰Cited by Schaaf, *History of the Christian Religion*, vol. VII, pp. 791, 792.

Utah's Pioneer Women Doctors

(Continued from page 463)

finally burst the calyx of its bonds and came to fruition.

When her new babe, Elizabeth, was six weeks old, Jane arose from her long confinement and confronted her husband with a startling proposition.

"Sam," she said, "I'm going to school. . . ."

He could hardly believe that she had heard aright as she stood before him with her eyes burning like two censurs. "What do you mean?" he said.

"I'm going to study medicine. I'm planning to register in the Denver and Gross College next Monday."

"On what, my dear? That takes money. Who'd take care of the children?"

"Jennie! It won't hurt her one-tenth as much to miss two or three years of schooling as it will do us all good for me to go."

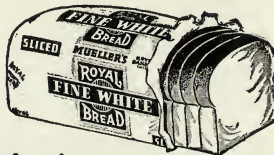
"What on earth are you thinking of? We're not established in Colo-

rado; your ties are broken in Utah. Where could you look for a practice if you earned the right to hope for one?"

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UTAH'S PIONEER WOMEN DOCTORS

(Continued from page 501)

But Jane answered him fearlessly. "I'll use yours," she said, "until I can get hold of some for myself. I can nurse . . . and I'm going to be a doctor!"

JANE had had money when the family moved to Colorado. It was gone now. She had no more coming in, but she deliberately used a staggering portion of the family income for her registration. Out of the bank went the greatest part of their resources; there was but little left for the month's expenses for a family of six. But she went to work on the first night case in nursing that she could obtain, and she took some medical students into her home as boarders. Thus she made her way through school, nursing in the sum-

mer time, accepting her husband's help when she needed it. With no help in the house except her young children she set forth. She rode no horse at noon to feed the infant at this period of her life. Her little daughter carried the baby on a bicycle when necessary or rode out to the college and carried the mother's milk home to the baby in a bottle.

Little Elizabeth thrived. But Jane's physical strength was put to a severe test. She fed not only her own babe; she nursed a nine-month-old boy who was dwarfed almost to deformity from the effect of whooping cough, which he had contracted at the time of his birth. This infant child weighed only seven and one-half pounds at that age. Jane advised the mother to take him out of his cotton waddings and put him on the hard floor where he could reach for an umbrella opened above his head. The baby developed a healthy body from her care and suggestions.

This was a harrowing period for Jane. The only clothing for her outer apparel that she owned was one dark skirt, two white shirtwaists, and a boa of black fox. On the bitterly cold mornings of that entire winter in Denver she could be seen on the corner waiting for the streetcar, contracted into her own form, her white shirt-waisted arms huddled under the black fox fur. But she survived . . . and so did her children.

She worked early and late with their welfare in mind; she pored over her books and laboratory tables every minute that she could find for the purpose. But her work was halted for one whole year while she cared for each member of her family through a dreadful sickness.

Another season, however, brought a brighter outlook—she earned a scholarship for excellent work. And through nursing she actually succeeded in making most of her college expenses other than this award.

But what of Sam? The burden that he bore during this experience was none too easy. And the progress to her degree could not have gone forward had it not been unwritten by the hardships of her entire family. Her elder daughter slaved for her success. She held her breath over her mother's examinations, and she was wreathed with smiles when Jane came triumphantly through.

As Dr. Jane Skolfield marched in cap and gown across the campus of this, her Alma Mater in medicine, but not the last school of her education, and stood upon the platform to receive her diploma, it seemed to her children as if the dream of their own lives had come true. And now, indeed, her husband, too, was proud of her courage, her daring, and her fine intellect.

It was 1907 when she was graduated. She was past forty when she commenced her practice. Dr. Ellis R. Shipp was the first to greet Dr. Skolfield as a physician when she returned to Salt Lake City. How fondly has each of Utah's women doctors mentioned the woman who welcomed her into the profession. And no wonder! Those greetings could not be dimmed by passing years—the greatest struggle of each was to establish respect for herself in the world of medicine.

Confidence, the doctor's greatest asset, was not lacking in Dr. Skolfield's life. It was well merited, for her reputation for skill and expert attendance increased continuously. This enabled her to specialize in gynecology and obstetrics, and she became the first general surgeon among Utah's women doctors. Her patients found in her the combination of efficiency that eliminated fear from their hearts and the motherly kindness that drew them to her.

When asked the question that invariably touches the quick in the heart of every surgeon, "How do you feel when you enter the operating room to take the life of a patient in your hands?" she replied, "I never go alone; I have a feeling that the Lord is with me." Her reliance on the Divine was in keeping with the regard that many doctors have for the infinite forces of life and death.

Her practice was not unattended by difficulties. Dr. Joseph S. Richards voiced a typical opinion of the medical fraternity of the time when he said that no woman belonged in the profession. "And," he added, none too cordially, "no woman should ever become a member of a hospital staff." Dr. Jane was not perturbed at this statement, for already she had served her internship in the Groves' Latter-day Saint Hospital as the first woman to have that privilege. Who could tell what the future might bring? Oddly enough, after she had done much postgraduate work in eastern schools, her nomination to staff

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UTAH'S PIONEER WOMEN DOCTORS

membership came from the very man who once would have forever prohibited all women from this position. For more than 20 years this woman who worked among men as a staff physician, and never once took advantage of her sex, held the position of the vice-president of this very organization. She was equally loved and respected in the Holy Cross Hospital, where she spent much of her time.

An instructor of nurses at the hospital, and always the humanitarian, she helped to establish a loan fund for the girls in uniform. She also instituted awards of merit to encourage better service and efficiency among them. In this work a typical paradox came to light. Although Dr. Skolfield was terribly severe and exacting in what she expected of her students, upon the successful culmination of their training she was prodigal in her spending for them when they were graduated. Professional success made her generosity possible. She spent hundreds of dollars each spring buying shoes, uniforms, graduation suppers, and railroad fares to the old homes of the nurses and to their new fields of work. For a celebration, she would send a truckload of watermelons to their hospital home. "I'm going to give my girls a treat," she would say to the old farmer from whom she bought the melons.

As the years rolled on, life became increasingly active. Dr. Skolfield served as a member of the Salt Lake City board of medical examiners; was a medical examiner at the University of Utah; and for eight years was vice-president and a board member of the State Industrial School. Largely through her influence the home was enlarged to provide recreation rooms, a library, and pleasant living facilities. She helped to establish a small hospital in the school, where she placed in charge a practical nurse whom she had trained.

She was a member of the county, state, and American Medical Associations, and of the Utah State Mental Hygiene Association. She was a delegate to the peace conference at Washington, D. C., at the time of President Wilson's inauguration. When she first came home from Denver she was the only woman speaker at the national

peace conference held in the Tabernacle. Dressed in white silk lace, her appearance itself was memorable on this occasion.

At President Hoover's invitation in 1930, she was a delegate to the White House Conference on Child Health. Also during this period of her life, she was allied with the General Federation of Women's Clubs; and as a delegate she attended conventions at Chicago, New York, Los Angeles, Atlantic City, and San Francisco. To the latter city she went for the sole purpose of preventing unfavorable legislation against the Mormon women. Her spirit more than equalled the combined strength of those marshaled against Utah—their measure never came out of the committee.

Her life was an ever-changing pattern of continuous activity. She served in her state legislature, where she introduced the first minimum wage law for women in Utah and the first eugenics bill of its kind in the United States, which was one that advocated sterilization. She was a charter member of the Utah Business and Professional Women's Club, a member of the Ladies' Literary Club, and the Utah Women's Press Club. Nor was her membership in these many organizations limited to a place on the roll; she filled executive positions in all of them. With Dr. George Middleton as co-founder, she helped to organize the Ensign Club, which for over thirty years has been an exceedingly interesting organization for men and women. Her home was a center of culture where her sparkling wit and warm hospitality brightened many an evening for her friends.

Dr. Skolfield was a handsome woman. The flashing black eyes of her youth had mellowed to a warm live-brown. They were munificently understanding now, but their fire still was shattering when she was aroused to indignation.

What an incisive position a woman of this kind must have filled in the daily life of her own home. She could have had but little time for reasoning through difficult situations, for yielding to the personal preferences of others. Her husband, Sam, died, and once again she had to carry on alone, but this time under more favorable circumstances. It

was her greatest pride that her son, too, was now a doctor and shared offices with her.

With her children she was so companionable that their home was the center of existence. Just as they had suffered privation for her education, the time came when she sacrificed and went to unlimited effort for them. She kept one son and one daughter on missions for her Church. All of her children have

(Continued on page 504)



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Utah's Pioneer Women Doctors

(Continued from page 503)

had university training. Her son, the doctor, is also a graduate of the United States Army School of Aviation. Her eldest daughter has her Master's degree from Columbia University. Her younger son, Howard, was a particular joy to her and during her last illness, when he was unable to reach home as soon as expected, she said, "I shall not go until he comes." Dr. Jane's children have fulfilled her fondest dreams with their achievements.

Sadness of her own heart was converted into the greatness of all her devotions—she often turned her home into a refuge for fallen girls. There were many who came to her in the acuteness of their misery. Now indeed she saw into the suffering heart of humanity—and a part of God's wisdom did actually seem to become her own.

Instead of letting those girls go somewhere for criminal operations, she pleaded with them for realization—and she made the condition possible. Accepting a girl into the sanctuary of her own home, she fed, clothed, and cared for her during her period of confinement. Whenever possible she arranged marriage between the girl and the father of the unborn child. When these steps were beyond hope she helped the girl to find work and to keep her baby if in any way it could be done. This failing, she arranged for a wise adoption of the child. Life was made as pleasant as possible, and not as reproachful for the unfortunate, expectant mother. Many a wedding supper was given for one or another of these girls by Dr. Skolfield. Whenever she took a girl to the hospital, she arranged to have her in a private room instead of in a ward where embarrassment was sure to be her lot. She knew that none of them had intended doing wrong.

Age did not come upon Dr. Skolfield. One of her last adventures was an airplane flight from Salt Lake City to Cambridge, Massachusetts, where she spent a winter with her youngest daughter, Elizabeth S. Hinkley. Although she was ill, Dr. Jane drove back to Utah with Jennie, stopping on the way to

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LOS ANGELES

"TWO PERSONS -- ONE CHARGE"

Utah's Pioneer Women Doctors

visit the Century of Progress Exposition in Chicago.

Although most of the last two years of her life was spent in bed, she went for occasional drives. One of her dearest delights was to stop at the home of triplets whom she had brought into the world. How she loved watching their progress! One of her last deeds was to take their mother to the hospital, where, for a period of five months before and after the birth of the three little boys, she and her own son saw that the woman might live and receive scientific care.

At times during Dr. Skolfeld's long illness, her eyes, still dark and shining, bespoke her silent resignation to her fate; again they revealed pathetic bewilderment at physical defeat in her, a doctor. Though the stream of her life emptied at last into the ocean of eternity, her influence remains as a symbol of a woman's pioneering after the ground has been cleared, a beacon of love for humanity.

EVIDENCES AND RECONCILIATIONS

(Continued from page 481)

which, if nurtured take on the aspects of reality.

At least one group of three, the only Church members in a university town, held regular Sunday meetings, partook of the Sacrament, bore testimony to one another, studied the Gospel together, remembered to give of their slender means, and now after many years, rejoice in a robust faith in the Gospel, and at the same time have record of distinguished service to their fellow men. Others have done likewise; and others may happily follow their examples.

Loss of faith may be suffered also by those who adopt habits of their colleagues—students or teachers—contrary to Gospel teachings. They who do so have not the courage to maintain their own convictions. They are weak, timid souls, not destined for leadership. They drink, smoke, or carouse with the group with which they associate. A distinguished scholar is a nicotine victim, therefore they imitate him; another sips his cocktails; yet another scoffs at faith.

They who imitate such leaders fail to understand that men are often great in some field despite their weaknesses, and they forget that he who battles for the right always wins the esteem of his fellows, be they of one kind or another.

The diminution of faith that follows the tampering with forbidden things cannot be charged to education.

Some students, while in pursuit of truth, fall into immoral practices. Unless quick and sincere repentance follows, they are certain to fall into unbelief. The unclean life poisons faith. As a rule, the person who has lost his faith because of sexual impurity, becomes an enemy of spiritual truth, and seeks to find occasion against the Church. He displays an evil type of self-justification.

Then there are those of shallow thought, again students and teachers, who declare that the teachings of the universities are in conflict with the teachings of the Gospel. They have become intoxicated with the

(Concluded on page 506)



Any Time is Salad Time

● From a "little dab of lettuce" served after the main course, salad in this country has grown to include almost everything in the refrigerator. Now salad fills any course in the meal, any meal in the day, except breakfast. Salad can be the whole meal, it can be part of the main course, a relish, a dessert, or an appetizer. Buffet suppers, picnics, parties, holiday occasions—all require salad—but

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Evidences and Reconciliations

(Concluded from page 505)

abundance of new facts and theories. For the moment they do not distinguish between a fact and the attempted explanation of the fact. The age of the earth, for example, not known by anyone, but guessed at by many, becomes in their minds a major issue, a battering ram against theology. They also forget that science so far has confined itself to the gathering of facts, and in the day of new knowledge has given little attention to human conduct. They do not keep in mind that the Gospel deals first of all with the behavior of mankind and justifies all learning, that is, factual learning, in its relation to the use that man makes of it. In short, those who find opposition between religion and the teachings of schools are usually those of insufficient knowledge, imperfect training, or immature thought. By further study, they soon perceive that there is no opposition, only harmony, in the domain of truth. The Gospel accepts and includes all truth, but it must be factual, not theoretical.

Here then are four of the factors that have contributed to loss of faith among a small proportion of those who seek or have sought higher education: (1) Starvation of faith through lack of study and practice of Gospel principles; (2) imitation of persons who have acquired improper habits of life; (3) immorality; and (4) the failure to understand the real relationship that religion bears to all truth.

These are among the most important causes of unbelief. The unbelief or gratuitous judgment of the Gospel by those who are guilty of one or more of these things is really unworthy of discussion. Let one set his own house in order before he passes judgment upon the abodes of others.

Behind all these causes lie the desire and the will to retain and develop faith. Without a strong desire for faith, the cause is helpless. There is no personal progress in any activity, scientific or religious, except upon the condition of desire coupled with a determined vigorous will.

Education, higher or lower, does not diminish faith; but the lives and attitudes of those who seek education do determine the nature and the degree of faith.—J. A. W.



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WIDENING HORIZONS

(Continued from page 459)

Scorned as a loafer, or praised by your chief, Rich man or poor man or beggar or thief? Eager or earnest or dull through the day? Honest or crooked? It's you who must say! You must decide in the face of the test Whether you'll shirk or give it your best.

Nobody here will compel you to rise; No one will force you to open your eyes; No one will answer for you yes or no, Whether to stay there or whether to go; Life is a game, but it's you who must say Whether as cheat or as sportsman you'll play.

Fate may betray you, but you settle first Whether to live to your best or your worst.

So, whatever it is you are wanting to be, Remember, to fashion the choice you are free.

Kindly or selfish, or gentle or strong, Keeping the right way or taking the wrong, Careless of honor or guarding your pride, All these are questions which you must decide.

Yours the selection, whichever you do; The thing men call character's all up to you.

With that decision we turn round on the hill *Soul Freedom* and see an extended view. Within us is a sense of strength and confidence. There is hope; there is exhilaration. We are independent and we can make the best of our lives.

But there is another hill ahead of us, and I think that hill is more rugged. There are more rocks. There are more stones rolling as we step along. We may slip occasionally. We may bruise our knees and scratch our hands because that is not an easy ascension. We approach the hill *Victory*.

As we climb it we get the consciousness of self-mastery, which is equal in importance to the consciousness of soul freedom. Look way down there, where the rays of intellect do not penetrate, where the sunshine of morality is seldom seen, and see how people grovel. Many—too many—either will not or cannot come out of the slums to reach this hill from which we broaden our horizon. As a result, their search for happiness is in vain. They grasp at the substance and it turns to ashes.

He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken laborer, the commoner serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure-lover, a "good fellow," but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal.

So writes Charles Wagner in *The*

Simple Life, and what he says is true. He continues:

Those who follow it obey the same laws as a body on an inclined plane. Dupes of an illusion forever repeated, they think, "Just a few steps more, the last, toward the thing down there that we covet; then we will halt." But the velocity they gain sweeps them on, and the further they go the less they are able to resist it.

Here is the secret of the unrest, the madness, of many of our contemporaries; having condemned their will to the service of their appetites, they suffer the penalty. They are delivered up to violent passions which devour their flesh, crush their bones,

suck their blood, and cannot be sated. This is not a lofty moral denunciation. I have been listening to what life says, and have recorded, as I have heard them, some of the truths that resound in every square.

Has drinking, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No—it envenoms it, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them—you will see them multiply like insects in the

(Continued on page 508)

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WIDENING HORIZONS

(Continued from page 507)

sun. The more you give them, the more they demand. It is senseless, who seeks for happiness in material prosperity alone.

Thank you, Charles Wagner, for that message. We are trying to live, to profit, to achieve the opposite on this hill of *Victory*. It is significant that it was on the Mount of Temptation that Christ gained the victory over the tempter and cried, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

I think that second hill is important. Literature is full of confirmation. Remember that passage quoted so frequently:

It is easy enough to be prudent when
Nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue until it is
tried by fire;
And the life that is worth the honor of
earth
Is the life that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today;
They make up the item of life.
But the virtue that conquers passion
And the sorrow that hides in a smile,
It is these that are worth the homage of
earth
For we find them but once in a while.

But we must climb. That next hill leads to a sweeter happiness in life. All our associations thus far have been with one another, boys and girls together. Those who made any of the low things their aim in life, of course, aren't ready to go on. They remain on the plane *Indulgence*, because the effort to ascend is too much, too great; but those of us who have been together, studying one another, finding out with whom we are congenial and who contributed the best in our lives, the boys who find the girls who inspire them to do their best and the girls who make the boys feel, "I want to succeed; I want to become worthy of you,"—those are the girls whose company you should seek. And, girls, those are the boys who are worthy of your companionship, of your love. They are not grovelers. Their aim isn't to experience merely sensation which any animal may know. Their dances and their parties and their socials and their music are all but a means to an end, and they look forward to the next ascent—the *Mount Industry*.

Here each one chooses his vocation. The hill is a hard one, but he

has mastered some of those things in youth and he is ready now to overcome almost any difficulty. Of course, it will be hard to get an education. Of course, it will take application. Of course, he will have to deny himself some pleasures, but he has already mastered himself physically and he can master himself intellectually. He chooses a vocation and starts out with a view of building a home for that sweet girl who has inspired him. He seeks the supreme happiness that comes from contributing to the blessing of others, and to the strength of the nation. Together the couple are building on the hill of *Industry*. Building a home together, they share happiness. The husband is happiest when that sweet wife, his sweetheart, is happy; and she is happiest when he succeeds. They are both happiest when the children succeed. After all, in rearing and loving a family lies the supremest happiness. Anything else must take second place in value to those boys and girls who make happy our homes. This experience is found on the hill of *Industry*:

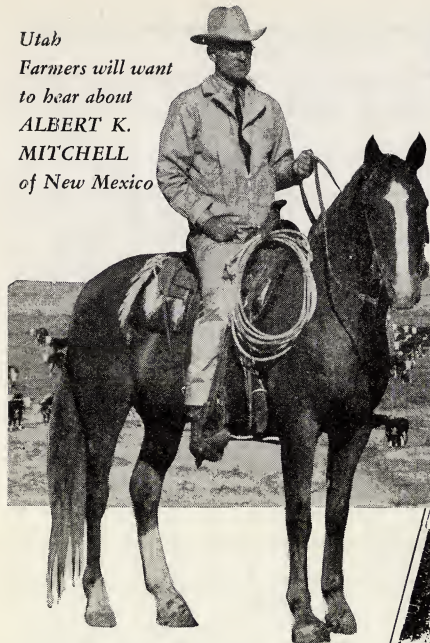
Let me but do my work from day to day,
In field or forest, at the desk or loom;
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my
doom.
Of all who live, I am the one by whom
This work can best be done in the right
way."
Then shall I see it not too great nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring
hours,
And cheerful turn when the long shadows
fall
At eventide, to play and love and rest,
Because I know for me my work is best.

"Alps" still rise as we approach the hill *Appreciation*. Perhaps we live in a cottage—only in a log cabin. We read about the millions that men pay for paintings from abroad, and on our wall hangs just a cutting from a calendar, but by this time we have learned to appreciate God's gifts and the most beautiful pictures in the world are ours for the looking.

WE TURN from that and view our broadened horizon, and we can bask together in the glorious sunset that is ours. It doesn't belong to any millionaire any more than it does to us. If our ears are attuned, we can hear the music of the birds and of the humming insects.

(Concluded on page 511)

Utah
Farmers will want
to hear about
**ALBERT K.
MITCHELL**
of New Mexico



He bosses two famous cattle outfits

Better than 10,000 head of fine-quality Herefords like these are shipped yearly for beef from the Tequesquite and Bell Ranches

(Below) Here's an example of Safeway's year-round meat advertising. Mr. Mitchell cites this as one of the ways chain stores help producers. Steady advertising, he says, tends to increase demand, stabilizing market prices

ALBERT K. MITCHELL makes a steady profit on properties that sprawl over 650,000 acres, contain 25,000 odd head of cattle after the calving season. He owns the famous Tequesquite Hereford breeding ranch, and manages the vast Bell Ranch, one of the great commercial cattle outfits of this country. In '36 and '37, Mr. Mitchell was president of the American National Livestock Association, and he is now on its Board, a member of the important Legislative Committee. Also he is a director of the National Livestock Meat Board. Mr. Mitchell checked every word of this interview the way it's printed here—

YOUR SAFEWAY FARM REPORTER



Pryor Domino 2nd is typical of the registered Hereford bulls in service on the Tequesquite Ranch. Bull calves are contracted for months in advance

Here are some ideas Mr. Mitchell gave me—

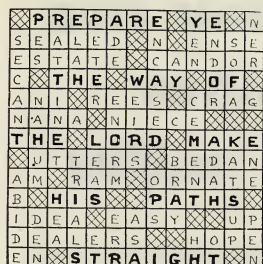
STOCK "Starting with good foundation stock isn't enough. To keep a herd at its peak you've got to cull our inferior animals and reserve for replacement purposes the tops of each year's heifer calf crop."

BREEDING "Paying close attention to the breeding herd has helped us increase our percentage of calves and has reduced death losses. We breed carefully for a type of animal that's deep, thick-fleshed and quick maturing."

SELLING "We meat producers couldn't ask for better cooperation than the chains have given us. Those producer-consumer campaigns have helped remove demoralizing over-supplies and helped to steady prices for producers."

DISTRIBUTION "Both consumers and producers benefit by Safeway's type of efficient distribution. And to the best of my knowledge the chain stores pay producers a market price that's full and fair."

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See them in our display window, No. 8, South Main Street, or call at 29 Richards Street, for full particulars.

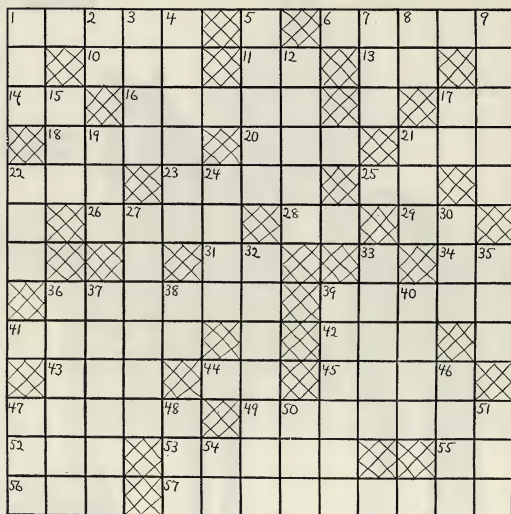
*The
Deseret News
Press . . .*

29 Richards Street

Salt Lake City, Utah

Prompt Attention Given to
Mail Orders and Inquiries

Scriptural Crossword Puzzle—Resurrection Assurance— (1 Cor. 15:19, 20)



ACROSS

- 1 "live, and move, and have our . . ."
- 5 "and the . . . shall make you free"
- 10 ". . . since by man came death"
- 11 ". . . of one born out of due time"
- 13 "ye are yet . . . your sins"
- 14 "and . . . shall be changed"
- 16 ". . . (which is to say, being interpreted, Master)"
- 17 Right Reverend
- 18 "the last . . . was made a quickening spirit"
- 20 "We shall not . . . sleep"
- 21 "not quickened, except it . . ."
- 22 "as rivers of water in a . . . place"
- 23 Evils
- 25 "last of all he was seen of . . . also"
- 26 "our guide . . . unto death"
- 28 "and . . . ye believed"
- 29 "it is raised . . . glory"
- 31 Two thirds of ten
- 34 "O death, where . . . thy sting?"
- 36 "how that . . . died for our sins"
- 39 "The last enemy that . . . be destroyed is death"
- 41 "and was not ashamed of my . . ."
- 42 Son of Bani; Ieu (anag.)
- 43 "put . . . enemies under his feet"
- 44 "And if Christ . . . not risen"
- 45 "The first man Adam was . . . a living soul"
- 47 Entrance
- 49 "whose . . . was the sea"
- 52 Past
- 53 "dead indeed unto sin, but . . . unto God"
- 55 "here have we . . . continuing city"
- 56 "in Christ, he is a . . . creature"
- 57 Begat

Our Text from Corinthians is 10, 11, 13, 18, 20, 21, 26, 28, 29, 36, 39, 43, 44, 45, and 53 combined

DOWN

- 1 "As I live saith the Lord, every knee shall . . . to me"
- 2 "And . . . Christ be not risen"
- 3 Feminine name
- 4 Weight
- 5 Sheepmaster who provoked David
- 7 ". . . them out of the hand of the wicked"
- 8 Not, a prefix
- 9 Other name for Sinai
- 12 An eminent member of the early Christian Church
- 15 "men have not heard, nor perceived by the . . ."
- 17 New England state
- 19 Stain
- 21 The gods
- 22 Fifth son of Jacob
- 24 "The . . . are a people not strong"
- 27 Masterful
- 30 Nothing
- 32 Substance found in oil of wine; hire ten (anag.)
- 33 Inexpensive
- 35 Cunning
- 36 "Who will . . . our vile body"
- 37 "and . . . my sabbaths"
- 38 "for one star differeth from another star . . . glory"
- 39 "The harvest is past, the . . . is ended"
- 40 Operatic soprano
- 46 Bird
- 47 Masculine name
- 48 Label
- 50 Salutation
- 51 Fox
- 54 Football position

WIDENING HORIZONS

(Concluded from page 508)

It may be that we can see tragedy, too, in this old world if we have eyes to see and ears to hear.

This life is good to us. Out of our little cabin, even between the chinks of the logs we can see the golden grain. We can hear the rippling stream. The Lord's gifts are free—

"Tis heaven alone that is given away,
"Tis only God may be had for the asking.

Appreciation cannot be obtained without climbing. It is not to be found in the slums of indulgence and lethargy and idleness and intemperance, drinking and smoking, and trying to get some physical stimulant for happiness. Think about it. You can't do it. You are never satisfied with it. You take your bottle of wine and then you want champagne, and you drink your champagne and it may be that you will be led to take drugs. Read the Book of Life and you will have ample evidence of the value and truth of the Word of Wisdom. Keep your eyes open and see life down there in the shadows, particularly from the high hill of *Industry and Appreciation*.

But let us continue our journey upward. Together hand in hand we climb the last hill and reach the top—the hill of *Success*.

As we begin this final ascent and behold our extended horizons, we are conscious of a conviction that true happiness is found in the paradoxical saying of the Savior, "He that loseth his life for my sake shall find it." Our lives are wrapped up with the lives of others, and we are happiest as we contribute to their happiness.

This principle is portrayed by Robert Browning in his immortal story of Paracelsus, who selfishly sought fame and glory by withdrawing from direct contact with his fellow men. Old age overtook him before he realized his mistake, and before he learned the great lesson of life. When his friend Festus found him, after a separation of many years, Paracelsus, lying on a bed in a Greek conjurer's house, said:

"I am happy, my foot is on the threshold of boundless life. I see the whole world and hurricane of life behind me. All my life passes by and I know its purpose, and to what end it has brought me, and whither I am going. I will tell you all the meaning of life."

Festus exclaimed: "My friend, tell it to the world."

Paracelsus: "There was a time when I was happy; the secret of life was in that happiness."

Festus: "When, when was that? All I hope that answer will decide."

Paracelsus: "When, but the time I vowed myself to man."

Festus: "Great God, thy judgments are inscrutable."

Paracelsus: "There is an answer to the passionate longings of the heart for fullness, and I knew it, and the answer is this: Live in all things outside yourself by love, and you will have joy. That is the life of God; it ought to be our life. In him it is accomplished and perfect; but in all created things it is a lesson learned slowly and through difficulty."

"Serve ye one another by love," writes the Apostle; and Jesus sums it up as follows:

Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

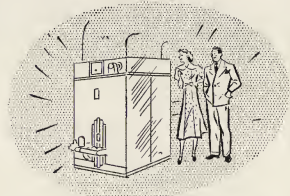
There are those who declare such an ideal merely theoretical; they call it impractical! Why not try it? A test by application will prove its practicability. Let the nations of the world which are today descending the hills of progress and slipping down into the slums and gutters of animal indulgence, sneer at the ideals if they will; but as sure as God has given us the revelation of life, so shall we find happiness supreme as we climb the hill of *Service*.

God bless you young men and women as you travel the road of happiness through extended and broadened horizons. I believe these steps are sound: first, "Soul Freedom"; the second, "Victory" through self-mastery; the third, "Industry" and the home; the fourth, "Appreciation"; and the fifth, "Success"—willingness and ability to serve.

God help us as representatives of the Church, of our homes, and as men who hold the Priesthood of God, to set the proper example to the world and thus bring happiness to it.



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Your Page and Ours

LET'S SAY IT CORRECTLY

AGGRAVATE means to intensify, to make worse, and is used of situations or conditions, never of persons: Thus, "His illness was aggravated by his mental attitude." *Irritate*, on the other hand, means to excite momentary impatience or anger and also to increase inflammation or soreness by friction; thus, "He irritated me beyond measure," or "His shirt constantly irritated the infection." The use of *aggravate* in the first meaning of *irritate* is dialectical, which means that all thinking persons will avoid it.

CASE DISMISSED

The pompous judge glared sternly over his spectacles at the tattered prisoner who had been dragged before the bar of justice on a charge of vagrancy. "Have you ever earned a dollar in your life?" he asked in scorn. "Yes, your Honor," was the response. "I voted for you at the last election."

BLOSSOM TIME

It was Michael's first visit to the country, and feeding the chickens fascinated him. Early one morning he caught his first glimpse of the peacock, sunning himself on the lawn. Rushing indoors excitedly, Michael looked for his grandmother. "Oh, granny," he exclaimed, "one of the chickens is in bloom."

NOT EVEN ORIGINAL

Niece (in picture gallery): "This is the famous 'Angelus' by Millet, Auntie."
Auntie: "Well, I never! That fellow had the nerve to copy a picture that's hung in our kitchen for twenty-five years."

MADE WHOLE AGAIN

A Negro minister was preaching on the horrors of hell. "There shall be weeping and wailing and gnashing of teeth," he prophesied. "But Ah ain't got no teeth," moaned Mandy. "Teeth will be furnished," the minister assured her.

"ONCE A FIBBER—"

Mother: "Do you know what happens to little girls who tell lies?"
Mary: "Yes. They grow up and tell their little girls that they'll get curly hair if they eat their spinach."

JUST THE PERSON

"I rise for information," said a member of a town council. "I am very glad to hear it," said another. "No man needs it more."

LINED UP

Little Algernon (to the old lady who has just arrived, and whom he has never seen before): "So you're my grandmother, are you?"
Old Lady: "Yes, on your father's side."
Algernon: "Well, you're on the wrong side; I'll tell you that right now."

A CLEVER MECHANIC

Lady Motorist: "Can you fix this fender so my husband won't know that I dented it?"
Mechanic: "No, ma'am, but I can fix it so in about a week you can ask him how he did it."

HARDLY NECESSARY

Cowboy: "What kind of saddle do you want, one with a horn or without?"
Dude: "Without, I guess; there doesn't seem to be much traffic on these prairies."

BABIES ARE THAT WAY

Young Mother: "Why don't you keep the baby quiet?"
New Nursegirl: "I can't keep him quiet, ma'am, unless I let him make a noise."

TOO MUCH

Teacher: "Why were you not at school yesterday, Bobby?"
Bobby: "Please, sir, I was convalescing."
Teacher: "Convalescing? What from?"
Bobby: "Three apple dumplings."

IT WORKS

Mrs. Duff: "I feel lots better after a good cry."
Mrs. Jawsom: "So do I. It sort of gets things out of my system."
Mrs. Duff: "It doesn't get anything out of my system, but it does get things out of my husband."

THERE WAS A REASON



Thompson: "What is the boss' college son so swelled up about?"
Johnson: "A doctor just examined him for life insurance and found him OK."
Thompson: "Well, what of it?"
Johnson: "It's the only examination he ever passed."

57 VARIETIES

Diner: "Waiter! This stew is terrible. What kind is it?"
Waiter: "The chef calls this enthusiastic stew."
Diner: "Why?"
Waiter: "He puts everything he has into it."

SOME EXCEPTIONS

"Do you want all your office furniture insured against theft?"
"Yes, all except the clock. Everybody watches that."

OUTSIDE the main police station in Tokyo there is posted a large notice for the English-speaking motorists which provokes more mirth than warning. It reads thus:

1. At the first rise of police hand, stop rapidly.
2. Do not pass him by or otherwise disrespect him.
3. When a passenger of the foot hove in sight, tootle the horn. Trumpet at him—melodiously at first, but if he still obstacles your passage, tootle him with vigour, and express by mouth the warning—Hi! Hi!
4. Beware the wandering horse that he shall not take fright. Do not explode the exhaust box at him. Go soothingly by.
5. Give big space to the festive dog.
6. Go soothingly in the grease mud, as there lurks the skid demon.
7. Avoid entanglement of dog with wheel spokes.
8. Press the brakes of the foot as you roll round the corner to save collapse and tie-up.—From *The Commentator*, June, 1939.

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